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The CHRISTIAN CENTURY

A Journal of Religion

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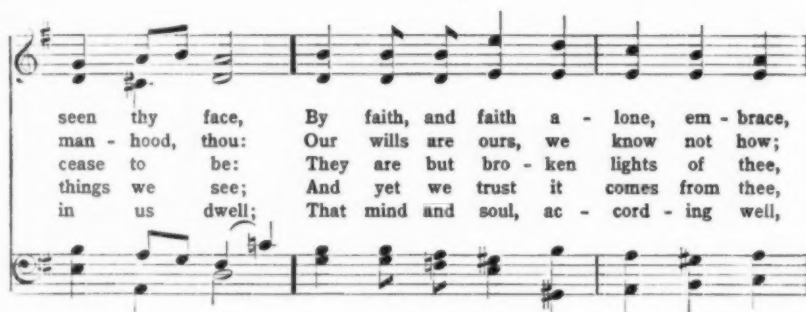
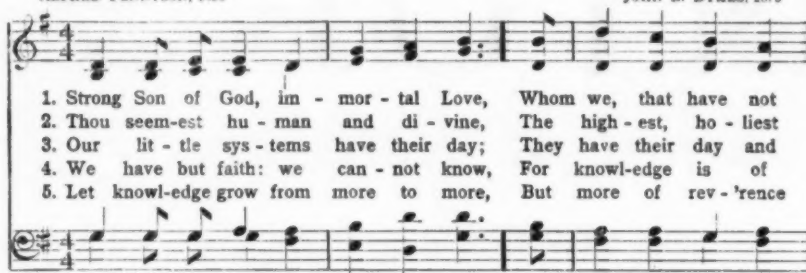
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

The Low Price of a Life!

WHEN Miss Haines of the Friends Relief in Russia states that two million people must die in Russia before food can reach them, one begins to appreciate the size of the calamity which has befallen that unspeakably unfortunate nation. Were relief to be withheld entirely, the number dead by spring would be twenty millions. Recently our congress voted twenty million dollars to help the starving. The Russian government has voted away the last remnant of its gold reserve, ten million dollars, in order to buy food. With colossal gifts of this size, private charity is still necessary if the task is to be compassed. The Russian government will transport all food free of charge, and will allow the relief work to be administered by Americans. All that the American commissions have desired has been granted them, so there can be no doubt that the relief will be administered to all alike without regard to political or religious affiliations. The American Friends have figured out the amount necessary to save a child until the next harvest, and have set the figure at twelve dollars. An automobile tire would save the life of two children. A box party at the theater represents the life of a child, or of two children. It is a time when right-minded Christian people will curtail their luxuries for the sake of saving human life. To be callous in the face of the horrific needs of Russia is to be pagan in spirit and to turn aside from the teachings of Jesus Christ. Meanwhile, in the good providence of God, this sorrow which has befallen Russia is doing much to allay the bitter prejudices of political theory. Russia is to sit at an economic conference with the other nations of Europe. Once she would have scorned such a seat, and not long since most govern-

ments of the world would have refused such fellowship. The radicalism of the democratic movement in Russia is being tempered by necessity. That there are certain innovations in Russia which will stand the test of time is probable. In the feeding of the hungry angry partisans will develop a sympathy of mind that will help them in facing their differences.

Dean of Religious Editors Turns to Education

ON the side of the church's personnel no happening of this season is more important than the withdrawal of Dr. Howard A. Bridgman from the editorship of that great paper, the Congregationalist. His resignation has been in the hands of his board since the National Council meeting held in Los Angeles last summer, but it became effective only with the last issue of 1921. Dr. Bridgman was with the Congregationalist for thirty-four years, having advanced from the most modest beginnings to the position of managing editor under his chief, Dr. A. E. Dunning, whom he succeeded a dozen years ago as editor-in-chief. His service to the paper and its constituency has been rendered both within the line of a proud tradition and in departure from it. The Congregationalist is one of the few denominational papers yet remaining to carry over to our day the atmosphere of that period when religious journalism ranked with the strongest secular journalism. The rise of secular magazines of unlimited resources and enormous circulations, together with a relaxing of interest in denominational points of view, have compelled many religious journals to give up during the past two decades. But the Congregationalist under Dr. Bridgman has been able to meet the demands of the modern public's mood with a

genius whose reward is a large body of readers and a beneficent influence throughout the entire church. This genius of Dr. Bridgman's is three-sided: he has kept the paper liberal, as Dr. Dunning had made it; he has made it denominational in the sense of that domestic virtue which provides first of all for the welfare of one's own household; and he has enriched its tradition of catholicity which makes his paper an organ not of a single denomination alone, but of our universal Christian faith. Dr. Bridgman's fellowcraftsmen in all denominations regret his withdrawal. He has been a delightful neighbor, brotherly, genial, unselfish, totally lacking in those "airs" which a small man standing on his eminence might have assumed. As a writer he is a beautiful combination of depth and cleverness, always in earnest but never dull or controversial. He is to be headmaster of Croton school for boys; but it will be many a day before his public or his team workers will be able in their thoughts to let the academic gown displace the mantle of dean of religious editors which he has so gracefully worn.

The Congregationalist's New Editor

THE appointment of Dr. William E. Gilroy as Dr. Bridgman's successor in the sanctum of the Congregationalist may seem to New England Congregationalism to be something of an act of faith in view of his modest reputation, but in the office of *The Christian Century* the quality of Dr. Gilroy's talent has been long known to have passed the stage of experimentation. He was born to be an editor. And *The Christian Century* takes a modest pride in having discovered this fact! For several years Dr. Gilroy, until now pastor of Plymouth church, Fond du Lac, Wis., has contributed frequently to our pages and occasionally has been called upon to render special service on the editorial side of this journal. His call to the Congregationalist came to him without the personal acquaintance of a single member of the committee, and rested solely upon the merit of his writing and the expressions of a few friends who have come under the wholesome and inspiring influence of his gracious personality. Dr. Gilroy is one of the most companionable of men. Lured from a peripheral parish to the hub of Congregationalism his simplicity, humbleness, directness of speech and fineness of mind will quickly win him the confidence of all his coworkers and of the denominational constituency which his paper serves.

Freedom of Learning a Boon Yet to be Achieved

FREEDOM of learning is one of the basic conditions of any adequate program of education. Dogmatic restrictions of the laboratory method may for a time keep the truth away from the people, but for the most part these restrictions simply arouse curiosity and stimulate research. Several teachers have been discharged in the colleges of the southland this winter for alleged belief in the theory of evolution. Nothing will more certainly guar-

antee the growth of state universities than such a policy. The young people of the south are no more willing than the young people of other sections to be brought up on an educational nursing bottle in the hands of a theologian. They want to know the truth about their world and no odium theologicum will prevent their seeking it to the end of the day. In the state universities it is not in the fields of science that freedom is denied. Religious subjects are tabu for the most part, except as an occasional professor may express his disapproval of the common religious convictions of the people. It is in the field of sociology and economics, however, that we find the sensitive nerve of the educational situation in the state institutions. Orthodox political economy is what the politicians want taught, and when some young innovator in a chair of sociology ventures to dissent from social orthodoxy, there is apt to be a commotion in the state legislature at the time the state university funds are voted. The price of liberty is eternal vigilance. We have few schools which have achieved all 'round educational freedom. But there can be no doubt that the demand of the age is for free inquiry. Only by constant search for the truth can we hope to make the adjustments from age to age which alone can prevent degeneration and decay in our national life.

Crime and Prohibition

WET propaganda is busy trying to make the public believe that the prohibition laws are turning us into a nation of law-breakers. We have only to amend the laws to permit beer and light wines, and everyone will settle down and be good. Though this is on the face of it absurd, it has won the approval of a considerable element of the populace. The facts about arrests must be faced in different cities. These are available from public records and need not be the occasion of any dispute. San Francisco decreased arrests for drunkenness the first year of the operation of prohibition from 17,354 to 11,814. In Los Angeles the decrease was from 15,830 to 2,589. In Boston the decrease was from 52,682 to 16,487. The Chicago Tribune would hardly be under any suspicion of being an organ of the reformers. On a recent day two articles set forth inadvertently the working of prohibition in Chicago. Crime has decreased from year to year so far as totals are concerned. For a year there has been some increase in the number of murders, which the average citizen thinks must have been an enormous increase owing to the vastly enlarged space given to sensational murders in the daily press. The Washingtonian Home in Chicago is written up after this fashion: It has only two cases of delirium tremens in a year, whereas these were once very common. This institution with a long and honorable record of service as an institution for the cure of drunkards now debates whether to close its doors or whether it shall go into an entirely different field, that of caring for mental cases quite apart from the question of alcoholism. Evidently prohibition has done some prohibiting. If we amend our laws to permit wine and beer, we shall have to

have an army of chemists in all our communities to conduct the tests on suspected liquor to see whether it comes within the limit. It is declared by experts that the meanest and most criminal drunkard of all is the beer drunkard. Meanwhile it is interesting to note that New Jersey voted on prohibition recently, and is for it. About the only adverse vote is in the Chicago city council which has been, is and apparently ever more shall be as wet as Lake Michigan.

Education for Women In the Orient

TIMES have changed in the orient just as they have in America, and the tradition of woman's inferiority yields before the logic of modern conditions. The woman of Japan no longer stays home to make artificial flowers. She drives the motor bus, or takes up the fares. Great factories employ thousands of women. Confucius assigned to women a relation of inferiority in the social scale, but in China the Confucian ethics, so far as it relates to women, is now a dead letter. One of the chief forces which is transforming the orient as it has transformed the occident is education. Once women are admitted to the classes of great universities, they carry back to their less fortunate sisters the point of view of the modern world, and all is changed. This interpretation of the changing orient is being presented in American colleges with great cogency by Miss Margaret Slattery, who has returned from an extended trip through the east. Speaking in behalf of the campaign of the American colleges to endow the union women's colleges of the orient, she tells of the various institutions she has visited, and what she saw there. The Rockefeller Foundation has promised a million dollars, provided two million is secured by general gifts. The two million has been apportioned to various cities throughout America, and each community now faces the demand made upon it. The transformation of the orient will move at a much more rapid pace when the mothers of the coming generation share with their husbands and brothers the emancipating knowledge that makes up the intellectual equipment of the twentieth century.

When is a Man Married?

UNDER the prevailing confusions in the United States it is not always possible even for a good lawyer to tell when a man is married. The other day an Illinois couple went into another state and were married in proper form. They came back to Illinois to live, only to find that in this state they were living in adultery. In certain states no such stigma attaches to their union. The divorce of Mary Pickford brought to public attention a long series of abuses by people moving temporarily to certain states for the purpose of securing an easy divorce. Reno has become one of the standing words in the joke columns of America. Efforts have been made to induce the various states to enact uniform marriage and divorce laws. These efforts which have been sponsored at different times by eminent people—by Theodore Roosevelt

when he was President—have proved altogether futile. Thinking people turn more and more to the conviction that the only solution is a federal amendment to the constitution, conferring on the national government the power of making the laws that regulate marriage and divorce. There is in a sub-committee of the senate at the present time such a bill which is being argued pro and con. Since the question is one that clearly falls within the province of church interest, the various church organizations should take cognizance of it. In the future a man who is called a married man in Kentucky should also be called a married man in Illinois. The states that have encouraged hotel business by establishing divorce colonies should be compelled to come up to the more decent standards of their sister commonwealths. It is clear that a federal law might degrade standards in a few states, but it would undoubtedly lift standards in most of them. The church has no greater stake in the future than in the welfare of the monogamous home.

Liberalism and Evangelism

THERE is widespread assumption that religious modernism is indifferent to if not inconsistent with evangelism. The man of traditional creed and outlook finds it hard to believe that one who is not orthodox according to his standards can have any deep and serious interest in religion at all. And as for his possession of any passion for the salvation of the souls of individuals through the grace of a Saviour who came to seek and save the lost, such a thing is past orthodox comprehension. There are aspects of modernism that seem to warrant the distrust of these sincere and ingenuous souls who can conceive of faith existing only in orthodox forms, but who have a genuine, practical interest in their fellowmen and a burning desire for their redemption. It should be remembered, however, that as there is more than one kind of conservatism there is likewise more than one kind of liberalism. Here and there one finds ministers and churches whose vigor and apparent effectiveness seem to give triumphant witness to the efficacy of the "old gospel." But any claim based on these outstanding instances becomes grotesque when one remembers the men and churches professing the most intense adherence to that "old gospel" and resisting every hint of liberalism, whose own lives and organizations are a byword of barrenness and decay. The fruits of fervor, deep conviction, faithfulness and success are by no means confined to one particular kind of doctrine.

There is a conservatism that has little relation to faith. It is a conservatism of instinct, or of self-interest and privilege, the conservatism of great establishments and conventional orthodoxies. Its devotion to formal creeds, foundations and standards, its resistance to all change, is not because of vital belief, but because it is habituated to pay tribute to external authority. Such an attitude has manifestly no relation to evangelism, and can, in the nature of the case, have no interest in the message of good news

concerning salvation. But there is another sort of conservatism manifesting itself in men whose outlook and activities are otherwise advanced almost to the point of radicalism. It is frequently illustrated in men of the learned professions, modern and progressive, alive to every new idea and method in their professional spheres, but assuming the most docile attitude toward whatever they have regarded as orthodox in the sphere of religion, and vigorously condemning in that sphere the very sort of open-mindedness that has marked their success in their own professional activities. Here is a minister who preaches to his people the most outspoken sort of social radicalism on Sunday evenings, and the most dreary sort of religious doctrine in the mornings. A surgeon in a western city, a man of ability and personality, was asked by a friend who was paying him a visit if he belonged to Dr. ———'s congregation. He seemed horror-stricken at the suggestion. He assured his guest that he was a "Moody" man, and not one of the "moderns," that his business was operating, but that he had never operated on the Bible, which Dr. ——— had cut to pieces! Dr. ———'s was the leading church of the city and he an earnest Christian man of liberal faith and outlook. The thing would have been amusing, had it not been tragic. His guest kept his tongue in his cheek. He felt that it would have been as useless for him to discuss with his surgeon friend the free things of the spirit, and to attempt to make clear his own modern outlook, as it would have been for the surgeon to discuss the intricacies of his own profession with a child.

The various types of conservatism have their counterparts in liberalism. There is the liberalism that is little more than an instinctive recoil, an unintelligent protest, against the narrowness of conservatism. There is the liberalism that rather enjoys airing its doubts, cynicisms and criticisms, and that finds its chief satisfaction in shocking orthodox and conventional people. There is the liberalism that expresses itself in a sort of cultured quietude, that regards all intensity and fervor as undignified. Its interest in religion is rather theoretical and impersonal; it tends to regard any manifestation of concern about the salvation of others as bordering on a breach of good manners. There is a liberalism which confounds religion with politics and sociology. Noble in its aspirations, daring in its spirit, it is more concerned about reorganizing the environment of life than with the direct transformation of individuals; it is more concerned with social ideals than with personal experience.

But there is a liberalism which, in its roots, development, ideals and vision, is essentially and thoroughly evangelical. For such liberalism there are two profound facts,—the supremacy of God's grace, and the worth of the human soul. Christ and his gospel are the meeting place of divine grace and human need. The Bible is unique for its revelation of these great facts, but its purpose is to make these facts supreme, and not to obscure them, or in any way usurp their place in moral and spiritual challenge to the soul. Men are not saved by faith in the church, nor by acceptance of its creeds, nor are they saved by faith in the

Bible, nor by faith in miracles, nor by faith in any fact about Christ, no matter how important; they are saved by the grace of God, through faith in Christ. "If any man have not the spirit of Christ, he is none of his." Faith is not a matter of opinion about some critical question; it is a matter of adherence to Christ. And Christ is the unique moral and spiritual fact, standing out from Scripture and from human history, the supreme, ultimate fact, the acceptance or rejection of which is decisive for character in the deepest depths of the soul and for all eternity.

To one who is at once thoroughly evangelical and truly liberal Christ stands in the gospels with direct challenge to man's reason, conscience and will. It is not primarily a matter of the date or authorship of the records, or of their accuracy in every detail. It is a question of the inherent worth of the personality, the ideal, the teaching, therein contained and revealed. The sermon on the mount as an interpretation of the true way of life stands or falls by what it is, apart from the question as to who uttered it, or how it was recorded. No miracle could make it more true, no authority could add to its compelling power. No conventional or "authoritative" interpretation can prevent men interpreting it for themselves. It is there with its essential challenge, and it will always be there, no matter what criticism says or does. And what is true concerning the sermon on the mount is true concerning the whole range of the gospel touching God, salvation and human relationships, as incarnated in Jesus of the New Testament.

Here is a teaching, says the modern minded evangelical, about God, life, character and destiny. Is it right, or is it wrong? Is it worthy of belief? Can it lead man to his supreme goal? The records of miracle, the comments, the interpretations, all may be for some minds sanctions rendering belief easier; or they may be for other minds obstacles to belief. But here is the ultimate question, Is the teaching itself wisdom or folly? Is it the highest that has come to man, or is it not? The evangelical liberal regards the gospel in and concerning Jesus of Nazareth, as a scientist might regard some great meteor fallen from the heavens. The scientist's attitude toward that meteor relates to what it is. He submits it to every known test that he may understand its nature and its meaning. His theory of its origin grows out of his knowledge of what it is, not vice versa. Evangelical liberalism finds in Jesus and his teaching the supreme moral challenge to man and the ultimate revelation of God's character and love. The test of the validity of this Gospel is not found in historical criticism, but in the human heart, and in the lives and experiences of men.

Jesus himself constantly appealed to this tribunal. He taught the fatherhood of God by appealing to human fatherhood. "Which of you, being a father. . . ?" And at the close of the great sermon-parable on brotherly love and human relationships he appealed even to a tricky lawyer for a verdict: "Which of these three, thinkest thou, was neighbor unto him who fell among the thieves?" Liberal evangelism would like to see the simple gospel of God's grace as revealed in Jesus brought in direct challenge to every living soul, and with opportunity for a verdict. Does

Jesus save? Does he offer a true way of life, and power to walk in that way? These are questions that do not depend for their answer upon any critical or speculative consideration. If the gospel challenge could be made so plain and simple we should not have to witness the sad spectacle of those whose hearts are devoid of Christlike love passing for "Christians" because they happen to profess belief in certain doctrines and historic facts, and the utter exclusion from discipleship of many who do not easily believe these things but whose hearts and lives respond to the Master's message and example.

Sane, reverent liberalism, therefore, instead of being indifferent to evangelism has a positive function to perform in clearing the decks for action, so that the full power of the gospel may sweep over men, unhindered and unobscured by any secondary thing. It is of minor importance, for instance, whether the whale actually swallowed Jonah or not, but it is profoundly important that the question of the historicity of that incident should not in any way be mixed up with the challenge of the gospel. And this is true regarding all matters of biblical and historical criticism. One's theory of the inspiration of the scriptures, questions of literalism, questions of miracle, are all upon a lower plane than the supreme question: What think ye of Christ?

Manifestly, to write in this vein invites the danger of misunderstanding, and there seem to be at every turn in Christian circles those who have a veritable genius for misunderstanding. "Liberalism denies the miracles," "Liberalism rejects the scriptures," "Liberalism ignores Calvary," "Liberalism does not believe in the resurrection," etc., etc.—one hears the hubbub of slander and attack. The simple fact is that "liberalism" does none of these things. Individual liberals arrive at their own convictions on these matters; but the evangelical liberal, whatever his answer to secondary questions centres all on Christ. He believes in Jesus because of what he manifestly is, and because of what he clearly sets forth concerning God and man. He does not believe in Jesus because of the miracles, nor even because of the resurrection; on the contrary he finds it easier to believe in the miracles and in the resurrection because he believes in Jesus; and moreover evangelical liberalism declares that only those who have come face to face with the moral and spiritual challenge of Jesus are really competent to discuss and weigh such questions in the full light of love and truth.

There will always be those to whom belief in whatever is conventional and orthodox is easy; there will even be those who find a sort of spiritual pride in believing the impossible. There will also be those who will not be restrained from imposing their credulities and their shibboleths upon others. But one of the most significant facts of present day religious life is that there is an ever-increasing number of Christians, whose range of faith is narrower, but deeper and more intense, because they center it directly on Christ. To them Christianity means a far more profound and utter commitment to Christ than the dogmatic acceptance of him involves. They are jealous and tremendously concerned about the one great thing for

which God cares, if what Jesus says about God is true,—the salvation of the world. It is this world of men which God loves and for which Jesus died. We shall never have the full power of this essential evangelism until men and women of modern liberal feeling undertake with passionate and united effort to lift Christ up from the earth above the mass of theories, dogmatisms and questionings with which his personality has been surrounded. In his moral and spiritual significance, in his revelation of salvation and spiritual power, Jesus Christ is the same yesterday, to-day and forever. There is a timeless element in the gospel unaffected by details of historic fact, because it transcends such details, and this timeless element is the gospel of a gracious Saviour, bringing God's gift of eternal life.

The Pile of Fruit

A Parable of Safed the Sage

I ENTERED into one of the Restaurants of Fred Harview, and I sat down at the Center Table. For the tables in that Restaurant stood around the room, but in the center was a large round Table. And on each of the smaller Tables there was a Basket of Fruit. But on the Center Table was there a large Pyramid of Delicious Fruit, of many kinds. There were Golden Oranges and Red Apples and Juicy Peaches and Yellow Bananas, and they had been piled Skillfully in the Middle of the Table so that their top reached far toward the Ceiling.

Now at the side Tables every man ate Fruit, as much as he liked. But at the Center Table no man took any.

And when I had eaten a good square Meal, I called the Waitress, and said unto her:

I want to spoil that Pretty Picture in the Middle of the Table.

And she said:

Good for thee! For we piled that Fruit Yesterday morning, and no man hath had courage to touch it. And Fruit in this Restaurant is placed upon the Tables to be eaten.

And I said, Get me that Big Orange from the Bottom Row, and a Big Red Apple from the middle on the Other Side, and a good Bunch of Grapes.

And when I had begun, then did every man at the Table take Fruit, and the Pyramid grew Smaller by Degrees and Beautifully Less.

Now there are men who stand off and fear to attack Life's larger possibilities of Joy and Usefulness. When Opportunity cometh in Smaller Baskets, then do they eat and are Measurably Satisfied. But Life's Great Privileges do men often permit to stand on the Middle of the Table, where they see them but fear to Taste, lest they bring down a Tower of Babel. But Life's Reasonable Joys, both small and Great, are to be Enjoyed as they come, and not to be Gazed upon from Afar.

Wherefore, improve thy Present Opportunity, whether of Service or of Sweet and Reasonable Joy. For the Baskets around the wall are thine, and also the Great Heaps where God hath gathered up Life's Fullness of Knowledge and Satisfaction and Friendship and Power.

Why the League Limp

By Jane Addams

A MEETING to consider the desperate emergency created by the Russian famine was called in Geneva, August 15, 1921, under the joint auspices of the International Red Cross and the League of Red Cross Societies to which our Woman's International League was able to send a representative almost directly from our Congress in Vienna.

There was every possibility for using the dire situation in Russia for political ends, both by the Soviet Government and by those offering relief. On the other hand, there was a chance that these millions of starving people, simply because their need was so colossal that any other agency would be pityfully inadequate, would receive help directly from many governments united in an international mission of good-will. It was a situation which might turn men's minds from war and from a disastrous peace to great and simple human issues; in such an enterprise the governments would "realize the failure of national coercive power for indispensable ends like food for the people," and would come to a cooperation born of the failure of force.

Dr. Fridtjof Nansen, appointed high commissioner at the Red Cross meeting in August, after a survey of the Russian famine regions, returned to Geneva for the opening of the assembly on September 5, in which he represented Norway, with a preliminary report of Russian conditions. He made a noble plea, which I was privileged to hear, that the delegates in the assembly should urge upon their governments national loans which should be adequate to furnish the gigantic sums necessary to relieve twenty-five million starving people.

NEW HOPE FOR THE LEAGUE

As I listened to this touching appeal on behalf of the helpless I was stirred to a new hope for the League. I believed that, although it may take years to popularize the principles of international cooperation, it is fair to remember that citizens of all the nations have already received much instruction in world-religions. To feed the hungry on an international scale might result not only in saving the League, but in that world-wide religious revival which, in spite of many predictions during and since the war, had as yet failed to come. It was evident in the meeting of the Assembly that Dr. Nansen had the powerful backing of the British delegates as well as others, and it was, therefore, a matter for unexpected as well as for bitter disappointment when his plea was finally denied. This denial was made at the very moment when the Russian peasants, in the center of the famine district, piously abstained from eating the seed grain and said to each other as they scattered it over the ground for their crop of "winter wheat," "We must sow the grain although we shall not live to see it sprout."

Did the delegates in the Assembly still retain the national grievances and animosities so paramount when the League of Nations was organized in Paris or were they dominated by a fear and hatred of Bolshevism and a panic lest the feeding of Russian peasants should in some wise aid the purposes of Lenine's government? Again I reflected that these men of the Assembly, as other men, were still held apart

by hatred and fear, which could only be quenched by motives lying deeper than those responsible for nationalistic estrangements.

When the food challenge, put up so fairly and squarely to the Assembly of the League of Nations, received a negative vote the action revived the qualms and doubts many of us had unwillingly entertained during the first year of the League's existence. We had felt at times as if the governments must develop a new set of motives and of habits, certainly a new personnel, before they would be able to create a genuine international body. It was as if the governmental representatives were fumbling awkwardly at a new task for which their previous training in international relations had absolutely unfitted them.

SUPER-CAUTIOUS GOVERNMENTS

In a book entitled "International Government," put out by the Fabian Society, its author, Leonard Woolf, demonstrates the super-caution governments traditionally exhibit in regard to all foreign relationships, even when under the pressure of great human needs. The illustrations I remember most distinctly were the "International Diplomatic Conferences" following epidemics of cholera in Europe between 1851 and 1892. Five times these conferences, convened in haste and dread, adjourned without action, largely because each nation was afraid to delegate any power to another, lest national sovereignty be impaired. The last European epidemic of cholera broke out in 1892. Even then national prestige and other abstractions dear to the heart of the diplomat confined the quarantine regulations, signed by thirteen states, to ships passing through the Suez Canal, the governments hoping thus to provide a barrier against disease at the point where the streams of Pilgrim traffic and Asiatic trading crossed each other.

Mr. Woolf points out that if the state had any connection with the people, it was certainly of vital interest that cholera should not be allowed to spread into Europe; but that these genuine human interests were sacrificed to a so-called foreign policy, to "a reputation for finesse and diplomatic adroitness, confined to a tiny circle of government diplomats." In the meantime the pragmatic old world had gone on its way, and because there was developing a new sense of responsibility for public health, scientists and doctors from many nations had become organized into International Associations. In fact, there were so many of these that a "Permanent International Commission of the International Congresses of Medicine" was finally established. Such organizations were doing all sorts of things about cholera, while the governments under which they lived were afraid to act together because each so highly prized its national sovereignty.

NATIONALISM AND THE LEAGUE

Does something of this spirit, still surviving, inevitably tend to inhibit action among the representatives of the nations first collected under the auspices of the League of Nations, and will the League ever be able to depend upon

nationalism even multiplied by forty-eight or sixty? Must not the League evoke a human motive transcending and yet embracing all particularist nationalisms, before it can function with validity?

To evoke these universal motives should have been all the easier in that first year after the war, because during the world war, literally millions of people had stumbled into a situation where "those great cloud banks of ancestral blindness weighing down upon human nature" seemed to have lifted for a moment and they became conscious of an unexpected sense of relief, as if they had returned to a state of primitive well-being. The old tribal sense of solidarity, of belonging to the whole, was enormously revived by the war when the strain of a common danger brought the members, not only of one nation, but of many nations, into a new realization of solidarity and of a primitive interdependence. In the various armies and later among the civilian populations, two of men's earliest instincts which had existed in age-long companionship became widely operative; the first might be called security from attack, the second security from starvation. Both of them originated in tribal habits and the two motives are still present in some form in all governments.

SECURITY FROM ATTACK

Throughout the war the first instinct was utilized to its fullest possibility by every device of propaganda when one nation after another was mobilizing for a "purely defensive war." The second, which might be called security from starvation became the foundation of the great organizations for feeding the armies and for conserving and distributing food supplies among civilian populations. The suggestion was inevitable that if the first could so dominate the world that ten million young men were ready to spend their lives in its assertion, surely something might be done with the second, also on an international scale, to remake destroyed civilization.

Throughout their period of service in the army, a multitude of young men experienced a primitive relief and healing because they had lost that sense of separateness, which many of them must have cordially detested, the consciousness that they were living differently from the mass of their fellows. As he came home, one returned soldier after another trying to explain why he found it hard to settle back into his previous life, expressed more or less coherently that he missed the sense of comradeship, of belonging to a mass of men. Doubtless the moment of attack, of danger shared in such wise that the life of each man was absolutely dependent upon his comrade's courage and steadfastness, were the moments of his highest consciousness of solidarity, but on the other hand he must have caught an expression of it at other times.

The soldier knew that as a mere incident to his great cause he was being fed and billeted, and the sharing of such fare as the army afforded in simple comradeship, doubtless also gave him a sense of unity. Although the returned men did not talk very freely of their experiences, one gradually confirmed what the newspapers and magazines were then reporting, that the returned soldiers were restless and unhappy. I remember one Sunday afternoon when Hull-House gave a reception to the members of the Hull-House

Band, who, with their leader, had been the nucleus of the 149th Field Artillery Band, serving in France and later in Coblenz, that the young men, obviously glad to be at home, were yet curiously ill-adjusted to the old conditions. They doubtless missed the enthusiasm of mass action, the unquestioning comradeship of identical aims which the war experiences had brought them.

FEEDING THE WORLD

Throughout the war something of the same enthusiasm had come to be developed in regard to feeding the world. It also became unnatural for an individual to stand outside of the wide-spread effort to avert starvation. He was overwhelmed with a sense of mal-adjustment, of positive wrongdoing if he stressed at that moment the slowly acquired and substitute virtue of self support, and he even found it difficult to urge the familiar excuse of family obligations, which had so long a time been considered adequate.

This combination of sub-conscious memories and a keen realization of present day needs overwhelmed many civilians when the grim necessity of feeding millions of soldiers and of relieving the bitter hunger of entire populations in remote countries, was constantly with them. The necessity for rationing stirred that comradeship which is expressed by a common table, and also healed a galling consciousness on the part of many people that they were consuming too much while fellow creatures were starving.

Did soldiers and civilians alike roll off a burden of conscious difference endured from ancestral days, even from simian groups which preceded the human tribes? In their earlier days men so lived that each member of the tribe shared such safety and food as were possible to the whole. Does the sense of burden endured since imply that in the break-up of the tribe and of the patriarchal family, human nature has lost something essential to its happiness? The great religious teachers may have attempted to restore it when they have preached the doctrine of sharing the life of the meanest and of renouncing all until the man at the bottom is fed.

OLD TRIBAL VIRTUES

For the moment, at least, two of the old tribal virtues were in the ascendancy and the fascination of exercising them was expressed equally by the Red Cross worker who felt as if she "had never really lived before" and actually dreaded to resume her pre-war existence, and the returned soldier who had discovered such a genuine comradeship that he pronounced the old college *esprit de corps* tame by contrast.

Human nature, in spite of its marvelous adaptability, has never quite fitted its back to the moral strain involved in the knowledge that fellow creatures are starving. In one generation this strain subsides to an uneasy sense of moral discomfort, in another rises to a consciousness of moral obliquity; it has lain at the basis of many religious communities and social experiments, and in our own generation is finding extreme expression in governmental communism. In the face of the widespread famine, following the devastation of war, it was inevitable that those political and social institutions which prevented the adequate production and distribution of food should be sharply challenged.

Hungry men asked themselves why such a situation should exist, when the world was capable of producing a sufficient food supply. We forgot not only that the world itself had been profoundly modified by the war, but that the minds which appraise it had also been repolarized as they were forced to look at life from the point of view of primitive human needs.

FIRST MONTHS OF PEACE

To different groups of men all over the world, therefore, the time had apparently now come to make certain that all human creatures should be insured against death by starvation. They did not so much follow the religious command as a primitive instinct to feed the hungry, although in a sense these economic experiments of our time are but the counterpart of the religious experiments of another age.

During the first months of so-called peace when everywhere in Europe the advantage shifted from the industrial town to the food-producing country, it seemed reasonable to believe that the existing governments, from their war experiences in the increased production and distribution of foods, might use the training of war to meet the great

underlying demand reasonably and quickly. In point of fact, during the first year after the war, five European cabinets fell, due largely to the grinding poverty resulting from the prolonged war. Two of these governments fell avowedly over the sudden rise in the price of bread which had been subsidized and sold at a fraction of its cost.

The demand for food was recognized and acknowledged as in a great measure valid, but it was being met inadequately and in piece-meal fashion while a much needed change in the world's affairs threatened to occur, not under the direction of long established governments, but under the leadership of men driven desperate by hunger. As the war had demonstrated how much stronger is the instinct of self-defense than any motives for a purely private good, so one dreamed that the period of commercial depression following the war might make clear the necessity for an appeal to the much wider and profounder instinct responsible for conserving human life.

It is obvious that these demands could only be met adequately if the situation were treated on an international basis, the nations working together whole-heartedly to fulfil a world obligation.

The Press—Scorpion or Savior?*

By Edgar DeWitt Jones

"And they have tails like unto scorpions, and stings, and in their tails is their power to hurt men five months." Rev. 9:10.

NO living person can be sure as to the precise meaning of this strange and lurid passage in Revelation, save that the weird creature represents some grim destroyer which imperilled the early church. And that is enough to know, since it brings us into a bond of common experience and makes us part of the unending moving picture. Good and evil are age-old enemies; right and wrong have been contenders in the arena of time from the beginning. Upon this "three-league" canvas of the Apocalypse in vivid splashes of color is a picture of truth and error at war for supremacy, with truth triumphant. In this fragment of St. John's vision I find both topic and text for a sermon on the modern newspaper, its power for good and evil, particularly for evil.

Four great forces for the moulding of public opinion have long been recognized, to-wit—the pulpit, the school, the theater, and the press. A century ago the press was the least powerful of the four; today it is the most powerful. More influential is the press than the pulpit of a Savonarola, a Beecher or a Parker, and not even a Booth, a Salvini or a Jefferson could get so vast a hearing as does the modern newspaper. The educational value of the twentieth century press is comparable to a university, so varied and comprehensive are the contents of a single issue. Thus, unrivalled and conscious of power—possibly intoxicated by the knowledge of it—the mod-

ern newspaper is at once a marvel and a menace, a scorpion that stings and injures society; a saviour that preserves and fosters the qualities which make a nation great and enduring.

Ours is the age of the newspaper, and we are a nation of newspaper readers. This is the hey-day of the press, with genius, brilliance, wealth, and all that such a combination means, contributing to the authority and pre-eminence of the printed page. Newspaperdom is a fascinating realm. There is something distinctive in journalism. It has a charm and color all its own, a charm of which I am conscious every time I enter the home of a great paper. Three years of my life were spent in a publishing house. I confess to a liking for the smell of printers' ink and there is music to my ear in the staccato of the linotype and the roar of the presses and as for the men who make our papers—the editors, reporters and correspondents—there are no finer or more likeable men in the world.

A SCORPION PRESS

There is a scorpion press—a type of newspaper that hurts men, women and little children; that injects poison into the mind and leaves a trail of hapless victims wherever its demoralizing sheets are read. Newspapers of this kind are purveyors of filth; they reek with the musk of society scandals and boudoir gossip. They specialize in what might be aptly called "lingerie" literature. They feature racy dialogues of the divorce courts; they investiture lust with a halo, and array vice in alluring apparel. "Yellow" is not a strong enough word to describe such

*Sermon by Rev. Edgar DeWitt Jones in Central Christian Church, Detroit, Mich., Sunday morning, January 1, 1922.

a paper; "scarlet" is a more fitting color for such filthy sheets, although the life they exploit so seductively is drab enough in the end, God knows, and the curtain that is finally rung down upon them is black.

Most decent families forbid a scandal-monger the privilege of their homes, even occasionally. Yet under the guise of a newspaper, a scandalous sheet is often a daily visitor, handled and read by old and young in the self-same homes that bar the tale-bearer and the cullumniator. The outrageous excesses to which some newspapers have recently gone in sordid details of vice would have been impossible ten years ago; only a world inoculated with war venom would permit such indecency as has been exploited in certain newspapers, and to a greater or lesser extent featured by all. A press that flaunts this kind of thing and specializes in it is a leprous press, and if visited with the condemnation it deserves would, after the fashion of the leper under the Mosaic law, be segregated, compelled to wear sack cloth, and at the approach of every uncontaminated person, be obliged to cry—"Unclean, unclean, unclean."

A PERIL TO INNOCENCE

What should be said of the newspaper that exploits innocence at the price of a publicity that imperils body and soul. What condemnation should be visited on a press that is absolutely conscienceless as to the by-products of certain kinds of feature articles. Scarcely a year ago, in one of the large cities of the land, a newspaper sent a reporter and a camera man to one of the high schools for "copy." The reporter secured an interview with half a dozen bright and pretty high school girls on the topic: "The kind of a man I would like to marry." Think of interviewing fifteen-year-old girls on such a topic for publication. These interviews, with the photographs of the young ladies, including their names and addresses, were featured in an early issue of the paper much to the indignation of the families concerned. Not only so, but at least one of the girls through such unwarranted publicity was subjected to the annoyance of a pernicious correspondent who took advantage of the information thus supplied. The fact that this incident was contrary to the general policy of the paper and that the affair was deeply regretted by the management affects only slightly the rebuke deserved and not at all the principle involved. A newspaper must not prey upon the innocence of children or youth, and a community which permits such a thing without rebuke is recreant to the core.

A scorpion press can work fearful havoc in the realm of racial, religious and class prejudices. A trouble-maker of flesh and blood, whether in a church, a bank, or a trade-union is dealt with summarily, first or last. Is there no way to control by moral suasion a press that delights in setting race over against race, nation against nation, religion against religion. Journals that thrive on anti-Jewish, anti-British, and anti-Japanese propaganda in so troubled an hour as this assume a frightful responsibility. When Dr. R. J. Campbell of London visited America some years ago he was asked, "What in your judgment is the greatest obstacle to the union of the churches?" His answer bor-

dered on the sensational. Said he: "The denominational press." By this, of course, he meant a so-called kind of religious journalism that is in fact irreligious to the core, a journalism that delights in contention and strife, that separates and estranges the churches. By the same token, one of the greatest barriers to "a concert of nations" or any kind of international cooperation is a sectarian press which persists in harping on the ancient grudges, prodding the old animosities between races and nations, and often exaggerating them; thus feeding fat to the fires of hate and postponing the day of an enduring peace. The gospel of international goodwill deserves publicity and merits the publishing of the truth on the part of the newspapers far and wide; not the obscuring of conditions as they are, not the darkening of counsel nor the deliberate coloring of the news so as to favor a narrow nationalism or a racial hostility.

"Did Charity prevail, the press would prove
A vehicle of virtue, truth and love."

A rancorous partisan press has the power to hurt men, not only for "five months" but for a life time, and to harass and hinder policies upon which impends the welfare of millions. A bitter and biased partisan paper resembles a bigoted, sectarian pulpit and the consequences are much the same in both instances. The worst in man is appealed to; his prejudices are inflamed; he becomes increasingly narrow, bitter and exclusive. It is easier for him to hate, to become vindictive; harder for him to be just, generous and fair. A democratic or republican paper that persistently magnifies every virtue of its own party and every vice of the other party would be ridiculous were it not so dangerous. An intelligent party newspaper is an asset to a community; a cantankerous partisan journal always was a liability, but in this generation it is out of joint with the times, a relic of jungle journalism.

There is a newspaper in this country of noble lineage and rich traditions, possessing a staff of brilliant men, and owning a wide and influential constituency. Editorially the paper is partisan to the core whenever the personality of former president Woodrow Wilson is involved. In the nearly two years that I have read this paper I have never once seen a reference to Mr. Wilson that has not been contemptuous, belittling and prejudicial. Such partisanship is irrational. It is unfair and unjust. It is not good sportsmanship. Happily the partisan newspaper of the extreme type is obsolescent; it will be occasion for shouting when it is obsolete.

PRESS MUST BE FREE

A free and unmuzzled press is a necessity. Drastic legislation to curb freedom of speech or pen is not desirable save such as protect from libel and slander. George William Curtis said, "No abuse of a free press can be so great as the evil of its suppression." Newspapers like individuals are prone to confuse liberty with license. It is the province of law to set up barriers at those outposts of freedom beyond which it is not safe to go; it is the privilege and duty of the community to make it unprofitable for a newspaper or a person to persist in occupying the twilight zone where freedom shades off into license.

Newspapers must practice "a noble self restraint" for the sake of those ideals which make a people strong in the things that matter most.

Whether or not the press is scorpion or saviour, whether it hurt or heal, depends on public opinion. Just so long as the masses will tolerate a scarlet press, will buy the same with avidity and permit such a newspaper to come in the home regularly, just so long will a degenerate type of journalism flourish. What has become of the virtue of protest, the genius for rebuke, the voices that will not be stilled in time of trouble and season of peril. Society must have "entrails" in order to protest vigorously against corruptible tendencies in press or drama. Mr. Taft, during his Presidency, attended a theatrical performance in Washington in the course of which occurred a particularly salacious dialogue. The President arose at once and left the theater. That kind of a protest counts.

THE POWER OF PROTESTING

The morals of the press can rise no higher than the level of public opinion. The men and women who ride downtown on street car or bus are the people that the publishers of a newspaper respect more than the politician, the preacher or the professional reformer. The great army of men and women who make up a city, the multitudes who people store and shop and office and home—this mass or average mind is what the press watches and observes with care and caution. The parents of the average home have it within their power to shape the character of the newspaper that comes into the family circle. Stop buying the paper that caters to the low and the vicious; that is an effective weapon always. Protest against a peculiarly indecent piece of news or head-line with a call in person or letter to the editor. Such procedure, when it is intelligently done, is welcomed by thoughtful public servants and discerning managers of great and going concerns everywhere. On the whole, most persons are reluctant either to commend or to condemn a newspaper's policy, yet I doubt if there is a journal anywhere that has not a real interest in the opinion of the "inarticulate" public.

If society has suffered because of a venal and vicious press, society is also under everlasting gratitude to newspapers that have stood Gibraltar-like for honor, truth and justice. There are honorable names connected with the journalism of America who helped to make history and who, at tremendous personal sacrifice, threw the influence of their mighty pulpits against iniquity and corrupt office-holders. It may be truthfully said that no great cause has triumphed in the last fifty years that did not have in its support an unafraid and vigorous newspaper as champion.

There are five ideals which journalism cannot afford to disregard. The first of these is honesty; the second is truth; the third is justice; the fourth is magnanimity; and the fifth is love, which covers a multitude of sins, both of journalists and of preachers; and is the only panacea for the sins of society.

Since I began with a quotation from Revelation, let me close with another and a very different one from the

same book. In the twenty-second chapter the seer beholds a river bearing the water of life, bright as crystal, and on this side of the river a tree of life bearing all manner of fruits and the leaves of the tree were for the healing of the nations. "The leaves of the tree were for the healing of the nations!" What an ideal for the press of America in this day when the gospel of reconciliation is so sorely needed. What an ideal, and how noble the symbolism, that the leaves of the newspapers which issue from the presses millions upon millions be for the healing of the battle-torn nations and a just and permanent peace. The reward of a peace-making press surpasses speculation.

What Japan Thinks of America's Christianity

By Paul Hutchinson

K. KAWAKAMI, the Japanese publicist, has recently edited a volume that professes to reveal "What Japan Thinks." It gives us westerners plenty of food for reflection from the opening article, in which the editor of the Seoul Press warns the youth of Japan to "beware the snares and pitfalls that are so cleverly set for them around the clay feet of the Goddess of Liberty," to the article copied from the Asian Review on "The 'White' Problem in Asia," in which the author declares "Asia as yet is unarmed and disarmed. But humanly speaking it cannot remain armless for an indefinite period. The day of reckoning is not far off."

The last article in the collection is a discussion by the editor of the Herald of Asia, the leading liberal weekly of Tokyo, of the question, "Can Japan Be Christianized?" The discussion (which leads to a negative answer) is concerned largely with an article that had previously appeared in another Japanese periodical, written by an "independent" Japanese preacher. This Japanese preacher, who became a Christian in 1878, holds that Japan will finally become Christian after what he calls "missionary Christianity" has disappeared.

The sentence that caught my eye, and sticks in my memory, is the one in which the non-Christian Japanese editor sums up the argument of the Japanese preacher. He tells how the foreign officials of the World's Sunday School Convention truckled to non-Christian Japanese politicians and men of wealth, and then writes: "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers."

That is a comfortable judgment to come winging half way around a world and crack you in your self-esteem, isn't it?

But is it not easy to discover its foundation?

Are we not squarely up against a question that began to trouble the church as long ago as when III John was written? Are we not required once more to examine and revise our attitude toward wealth and position, especially within our own ranks?

To be sure, this may be but a surface outcropping of a deeper problem. Some may say that if we settle our attitude toward wealth in itself, the question of the rich man in our midst will solve itself. Theoretically, that may be true. But, as Grover Cleveland put it, we face a condition and not a theory. Can we convince men that we, as professed followers of Jesus, are not "demoralized beyond description" until we have made our relation to our wealthy and politically-powerful members sun-clear?

When you study it, you see that, while this may be a problem of detail, it is no surface problem. It is significant that our Lord, and our Lord's brother, and our Lord's most intimate follower, all faced this question of the rich man who would be in the ranks of the believers.

The problem of the rich man remains to plague us.

Unconsciously (let us hope) rich men have most of us bluffed. We may howl—as I am doing now—but when it comes to making up our boards it is astonishing how the possession of a million dollars makes a man competent to formulate our foreign mission policy or set the standards for our colleges.

Consider, in our local congregations, our presidents of boards of trustees, there by right of eminent subscriptions. Consider the censorship on pulpit utterances exercised by heavy contributions to the preacher's salary. Consider how much more rejoicing we are able to work up over one wealthy man who strokes his respectability by joining our ranks than over ninety and nine hungry men who come to us seeking permission to sleep in our pews.

And that influence runs out into our denominational life. Why is it that church colleges are apt to be so much more conservative than state institutions? A study of trustee boards may offer a hint as to the answer. To the credit of the churches be it said that they generally can dream dreams beyond their present financial power to realize. But it is tragic when, to make these dreams come true, they swallow gnats and camels alike to meet the prejudices of men with money.

SUBVERSION OF ETHICS

I have known good men, occupying high church position, to approach wealth designated for use in promoting a particular "ism" in such a manner that the administrators of that wealth thought they had a new convert. Yet the friends of those solicitors knew that their dissent was absolute. For the sake of money to be used in a worthy cause these church leaders were willing to connive at misunderstanding. So does wealth subvert our ethics.

It even reaches out to tell us what we are to preach. I do not now have in mind the obvious example of the Pittsburgh business men. Nor do I refer to the manner in which such an organization as the Interchurch World Movement used advertising obviously designed to convince the man of wealth that the church was on his side. (Verily, it had its reward.) No, I am thinking of this thing as it happens, almost unconsciously, all the time. A couple of weeks ago I heard a man tell a group of ministers that they had no business to talk of injustice in West Virginia, because some of the miners there made as much as \$9 a day!

And the sole license for such admonition lay in the fact that the speaker held almost a corner on the manufacture of milk bottles.

The truth is that the idea of power given the church by its wealthy members is largely a fiction. The rich, save for cases so rare as to command attention, are not the liberal. They contribute little of spiritual strength. A recent campaign conducted in the church of which I am a member proved that by far the larger part of the financial power is supplied by those of moderate means. About all the rich man brings to the church is the conviction of the exploited part of the community that the church is a body devoted to the maintenance of the economic status quo.

THE FUTURE OF GREAT WEALTH

To be sure, wealth is on the down-grade just now. Despite the return to normalcy, it will not be many generations before such huge accumulations as we have known will be outlawed. A denominational college in the east announced a year or so ago the foundation of a chair to teach that a man's possessions are his own, to do with as he will. One can almost hear the derisive laughter of our great, great, great grandsons as they read that statement. Year by year we grow more accustomed to land taxes, inheritance taxes, income taxes, profit taxes, sales taxes, corporation taxes, and taxes by which the state asserts its right to condition practically everything we do from birth to death. The tradition of wealth in our present sense is on its way to extinction. The terrible thing is the probability that almost the last place in which wealth will retain its power and respectability will be within the Christian church.

A few weeks ago one of the most awakening preachers I know—a man whose congregations contain people of wealth—suggested in conversation that the salvation of the American church in this generation might come if, out of the labor movement, there should arise a group of distinctly labor churches. Perhaps he had Winnipeg in mind. Certainly he dreamed of a church in which the tradition of wealth had utterly no place. That is a hope worth developing at more length another time.

The only way to reform in such a matter as this is to reform. But isn't it high time to consider reform when a liberal Oriental editor, after watching our performance when in the presence of wealth and power, can remark: "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers." Whew!

January

WE pause beside this door:
Thy year, O God, how shall we emerge? * * *
The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press undefiled.
"Enter through Me," He saith, "nor wander more;
For lo! I am the door."

LUCY LARCOM.

The Social and the Mystical

By Laura H. Wild

SOME of us have been long since converted to the Christian program of social betterment, to the idea of community service, of international brotherhood, to a definition of democracy that makes Christ and the golden rule the center of conduct, to the kingdom of God on earth, to the transformation of society here and now according to the principles of the sermon on the mount. We have been preaching it and teaching it for years. We have been getting new visions of it, especially since the great war. We have been allying ourselves with science in all the new discoveries for the betterment of human life, with sociology for all the practical programs for remedying the ills of society. We have applied the teachings of the Old Testament prophets and of Jesus in the way modern scholarship has given warrant for an altruistic gospel of ethical behaviour and brotherly love. We have rejoiced at the increasing response to this gospel, and have agonized over the indifference to it of this materialistic age. The pulpit has stressed it increasingly until it is the main theme; the press has emphasized it until it is taken for granted.

But that is a partial gospel, and we know it. Now as always human souls are hungry for bread that is more than physical, for comfort that is more than temporary, for healing that is more than partial, for a life that is more than a livelihood, for education that is more than utilitarian; in a word, there is a hunger for the deeper satisfactions, for communion with God, for the exaltation of the spirit, for the fellowship of the pure in heart, for such poise of soul and body that neither disease, nor poverty, nor public opinion, nor sensitive nerves, nor high-brow intellectualism, nor vulgar materialism shall smother one's real self and leave at the end a defeated husk of a human being, not whole in any sense of the word. Now as always men are crying out for what faith alone can give, not belief, but that third member of the sisterhood of graces, faith. Now as always down deep in our souls we are demanding what we feel we have a right to demand, a soul-life rich, deep, high, god-like, immortal, triumphant. We know that that and that only will save the world from cynicism and despair, from superficial materialism, from hate and deadly destruction, from the very atrophy of the higher organs of our spiritual existence.

RELIEF FROM DOUBT

Many are seeking such relief from doubt of self, doubt of friends, doubt of husbands and wives and parents (the tragedy of home life), doubt of health, doubt of society, doubt of rulers and the makers and upholders of nations (the tragedy of nations), doubt of this world and the next—the corrosive doubt that brings on the disease of fear. Immortality? We must have it, and we must have faith in it, notwithstanding the fact that “among physical scientists only 50 per cent believe in it; biologists 37 per cent; historians 51 per cent; psychologists 19 per cent.”* This may

be the demand of the bourgeoisie rather than of the “intellectuals,” but the demand is strong and insistent and it cuts straight across all class distinctions when human beings are in distress, distress such as the poet in the book of Jonah experienced when the waves and the billows passed over him, even to the quenching of his life, and the sea-weeds were wrapped about his head. Human need cries out for the unseen, something more substantial than this shell of a material world, for the spiritual and for immortality. This age we have been passing through has not been an age of faith, it has been an age of materialism, as we all grant, an age of rationalism, of skepticism as regards spiritual verities, an age that has suppressed spiritual flights of the soul. Many are seeking relief from their partial and thwarted lives because they have come to a desperate pass and know their need.

Some have found it in a philosophy of health and healing which has been a strange mixture of non-Christian elements, modern psychology and half-truths of science, with sometimes a little Christianity added. Some have stumbled on a restoring principle akin to the truth of Christian mysticism which has been kept alive through the centuries, breaking out here and there with the beautiful fruits of meditation and prayer. And science, notwithstanding the figures quoted above, is now standing more humbly than for many a decade before the realm of the unseen and the unknown. To become a member of the Psychic Research Society is not to risk one's reputation for sanity nor even for level-headedness. Communication with a world of spirit is not greeted now with utter skepticism. Even those who are still conventionally skeptical are dumbfounded often by the evidences of something which is happening to people in a psychic world.

SCIENCE AND POETRY

Ministers of repute declare that they believe before long there will be much less need of hospitals because the therapeutic power of faith will be better understood. Women whose lives would have been literally crushed by the tragedies of their experience have found happiness and power; men, super-sensitive and enthralled by ideas which bring them near to the border-land of insanity, have regained their equilibrium and a triumphant grasp of a wholesome existence; parents have been converted from sadness and grief over some lost in the war to happiness, helpfulness, and courage. However we may explain these phenomena they are facts increasingly numerous, facts which cannot be gainsaid. And could we know the inner lives of many quiet and humble folk we would find the list swelling beyond belief. This type of phenomena belongs to the realm of faith, it is allied to mysticism.

One of the remarkable indications of the spirit of the age is this paradox: In a time when we are so very practical in our religious life that social service is being stressed as the great saving truth for humanity, and when we are so

*Prof. James B. Pratt, “Religious Consciousness,” page 241.

very sensible and scientific that we demand a demonstration for all that we believe—in a time like this, mysticism, which is the poetry of religion, is breaking out in unmistakable forms, with many of the same phenomena apparent as were manifest in medieval and ancient times.

Generally speaking, at the present moment the people who are intensely interested in the social gospel are not particularly interested in the mystical gospel. Even where mystical symbolism and concern for social welfare are united there is often present an indifference to and but scant comprehension of the modern, scholarly, historical view of the Bible and of religious origins and development. For the most part those who are mystically inclined care very little for the scientific, documentary interpretation of Scripture. On the other hand, a scientifically trained historian is hindered in his belief in the reality of much of this mystical faith because its adherents pride themselves upon ignorance of matters of scholarship and stress what they call "devotional study" of the Bible. Again it is unfortunate that many such adherents are without good mental training, can not explain their experiences in terms that seem reasonable to a scholar, and fall back upon their faith alone as sufficient without the help of the intellect.

Some would say these forms of religious expression appeal to two different types of mind and temperament and would never attempt to bring them together. Possibly we have assumed this too long. The attitude of the "intellectuals" has been that of tolerance, of mild benevolence in being glad that suffering souls could find relief in any way, however deluded they might be rationally and really. This attitude can no longer reasonably be held. There is too much to it to justify such brushing aside of facts. Mysticism is here; it must be reckoned with. The church cannot any longer dismiss it in the condescending spirit of the old fashioned doctor who gave bread pills to a certain type of patient. Among these three vital modern expressions: interest in the kingdom of God on earth, interest in the unseen world, and interest in the accurate scientific knowledge of religion, some reconciling and correlating principle must be introduced.

OUR VARIOUS GOSPELS

The next phase of religious development upon which we are entering is the correlation of our various gospels, the social gospel and the mystical gospel, the historical gospel of reason and the gospel of faith. What then will happen? The historical, literary, sociological truths which scholars have discovered in the Bible will still be there; but they will be shot through with the mystical truths of a race which saw visions with the eyes of true seers. No longer will the "devotional" Bible student regard the "higher critic" as irreligious, or will scholars be merely tolerant of the extraordinary assertions of faith. The fascination of historical origins, of racial development, of growth of the God-consciousness will still be there as a background, but it will be enriched by the realization of the mystical realities seen and lived and transmitted by the truly inspired prophetic seers of the Bible. This is an entirely different kind of study from the sort that perceives what was never there, by read-

ing back into Scripture dogmas of a later age. Moreover, miracles may still be rationally explained but there will be an upper level, a higher plane of explanation, than has sometimes been accorded. The controversies concerning the ethical and the mystical elements in different portions of Scripture, whether Jesus could be behind both the sermon on the mount and the gospel of John, whether Paul preached the same gospel as Jesus because Paul was a mystic and Jesus was an ethical prophet, whether the Old Testament prophets were anything more than social reformers, such questions, fascinating as they are, will seem petty when the great truth of an unseen world actually realized is again apprehended, not in idea only but as a present fact. The Bible will then once more become a holy book in the old sense of a peculiarly sacred revelation and guide, but with all the added force which the study of history and comparative religions has given it. Such Bible study has already begun.

NO PLACE FOR MEDITATION

And what will happen when one prays? Prayer will not be talking to God away off at the other end of an ocean cable. It will be communing with the divine presence. God will be here, not in our ideas only, not merely in the subtle influence of men's purified spirits as their own minds have conceived of lofty thoughts and inspiring projects. But the touch of the great Person upon human personalities will be such an immediate and direct contact that men will be energized, recreated, filled with power. And who can say what such life-giving power may do for sick bodies as well as for sick souls? Just to stop and imagine God's actual presence in the room close enough to speak to him, is sufficient to give us pause in this nervous, restless, hectic age in which we live. But when this is not imagined but experienced, something quite marvellous happens. There are great therapeutic possibilities in meditation and prayer.

Even in our halls of learning, where mind is supposed to hold sway, life today is rushing along at such a pace that for a student to sit down and think, commune with great ideas, with the great minds and saints of the past, is a comparatively rare occurrence. Our mental automobiles are rushing us through our studies, always with some activity at the other end calling more loudly than meditation. And if this is true in academic halls how much more in the world of affairs. Yet time to think results often in mere brooding, a most unhealthy practice, when the mind turns back upon itself and eats into its own life, unless some higher power possesses our thoughts. Then recreation and invigoration follow and only then. To arrive at God at the end of an idea is fine, but it is much more sanctifying to experience his Presence. All this sounds much like medieval mysticism. It is the same truth, but the difference today is that modern psychology, modern scientific understanding of the laws of health, of the reaction of mind on body, of telepathy, modern analogies from other spheres of action, add reasonableness to our faith, bringing together the trained mind and spiritual discernment.

And what about our "applied Christianity"? How much we have used this term of late! It has denoted everything

from an employment bureau to a league of nations. It has built hospitals and endowed clinics, it has established soup kitchens and settlements, Y. M. C. A.'s and a Red Cross. It has even pried open the doors of the church for a seven-day program of service. It has come to mean the practical expression of the spirit of brotherly love. It has left its mark upon our hymn-books in the altruistic songs we sing. This is as it should be certainly. But applied Christianity means just as much as we have to apply. A doctor may apply a plaster or an electric current, he may even infuse into his patient another person's life-blood. We have had many good ideas and have devised many social programs and have applied them more or less to the sickness of society; we have given much of our own selves in a spirit of brotherly love. But supposing we should discover just above us a great reservoir of divine life waiting to be tapped in order to flush out all the putrid channels of modern civilization; certainly then our hope of a regenerated world would have more substance to it than our present

faith in an idea seems to hold, however Christian that idea may be. It will be the faith of experience.

The next step in Christian progress is to be the coupling up of these very real, very modern, and seemingly paradoxical expressions of our religious life, the rational and the mystical, practical service and inner realization. When the connection is made, when the dynamo of group sympathy is set up, when the current begins to be felt, a new era of faith in the unseen will be here, a new realization of the divine Presence over and within this world. It will not mean a mystic withdrawal from the affairs of earthly life, it will not be an absorption in the things of the spirit to the exclusion of the reason. It will rather lift us up to a higher plane of knowledge and to the experience of a spiritual dynamic in every-day affairs which the matter-of-fact church of the present day sadly needs. The next step is such a correlation. The people who must establish it are those who see eye to eye, and they must make a place for it in the church.

Pekin: A Social Survey

IN THIS far-away occident, we usually think of China as a whole—a vast agglomeration of some 400,000,000 human beings determined for the most part to do only as their fathers have done. The break-up has taught us that no generalization for all China will hold, not even that of its being made up of yellow men, for there are still aboriginal tribes in remote sections, and the Mongol and the Indo-Chinaman are not much nearer each other than are the Turk and the Englishman, while the political divergences today are almost as marked as are those of the Balkan peoples. In other words, the Chinese are a race rather than a nation, yet they present the usual contradictory aspect that seems to us to characterize them in most things, a homogeneity as marked as is Europe's heterogeneity.

The late Arthur Smith, who spent forty years on the ground studying the Chinese, said there were no "facts" about China; that was a whimsical way of saying what is noted in the above paragraph. Of course, there are facts, but not many generalizations to be made, and in a recent book entitled, "Pekin: A Social Survey," we have a compendium of facts regarding one Chinese city. The same facts would not be found in Canton or Nankin and they would be very different out in Ching-tu; but underlying the differences there would be possible a large basis of common observation. The variation would perhaps be even greater than between New York and London or Rome, but there would be at least enough in common for us to call them "things Chinese," and when we know China as well as we know our white civilization we shall be better able to comprehend how great is the renaissance that is now taking place in that ancient land. Their revolution is no more comparable to ours of a century and a half ago than was our little section of democratic movement comprehensive of the western renaissance which preceded yet included it.

* * *

Making a Chinese Survey

To make a social survey is not an easy task, under any conditions. That was illustrated in the comparatively simple survey of rural churches made under the direction of the Interchurch movement. An American rural church would seem to present about as

nearly a single-cell type of social structure as could be found. The organization is apparently as lacking in complexity as the single room "box-car" type of church building; there is a minimum of organization, usually no resident pastor, with worship on one Sunday per month and with a subscription list for finances. In this rural survey many hours were spent by experienced men in making out a schedule that would be adequate as a survey yet simple enough to be used by persons not trained in sociology. The result was a schedule with some 250 blank spaces to be filled out, and there was much difficulty in getting these filled by any except such as had submitted to a thorough drill in preparation.

When Mr. Gamble went to Peking to initiate the China survey he faced what must at first have seemed a well nigh insuperable task, but with the help of Mr. Burgess, who had been ten years there in Y. M. C. A. educational work, he was able so to enlist the services of missionaries, native pastors and youth who had been educated in America as to effect a very competent organization. The field was very complex and thus called for a variety of schedules, and no one, aside from a few of the missionaries, had had the least experience in survey work. In America many of us have at least heard of such things as surveys and all of us have submitted to the queries of the census taker, but in China the census is practically unknown and the very idea of submitting to inquiry is foreign to the average citizen. To have gathered so large a body of information as have Mr. Gamble and Mr. Burgess is a triumph of diplomacy and patience and sheer persistence.

* * *

Salient Facts

One is tempted in a review like this to tell, chapter by chapter, what is in the book, but that is impossible since there are more than 500 pages and every page is crowded with facts; nor is it fair, either to the writer or the reader, for the one gets only a bare outline and the other does not get his book read. A good review tells you what a book is about, makes an assessment of its worth and gives you a chance to know whether you wish to read it.

There are a few salient facts in this volume which our short space will allow to be presented. Peking is a city of 811,535 population and stands on an area of only a little over twenty-four square miles; Indianapolis, with a little over one-third that population, covers about five times that area. Thus you have a crowd-

*By Sidney Gamble, assisted by J. S. Burgess. George H. Doran and Co.

ing of homes for the entire city like that of the congested areas in our larger urban centers. Since Pekin is the capital city there are many office holders, but the striking fact is that there are twenty "expectant officials" for every government position. The result is that these men, together with students and young men coming from the country to get into business, bring an excess of male over female population of almost two to one. This results in an aggravated state of affairs with regard both to recreation and the social evil. The theaters are crowded nightly with thousands of persons; there both the story-teller and the movie show thrive, with the movie usually presenting the poorest films America has to offer. The country folk of China have as high moral standards in regard to sex as any in the world, but when young men congregate in such numbers, away from home, having never been taught to hold women in chivalric esteem, as women, and with the officials and rich men notoriously possessing slaves and concubines, it is not strange that the social evil thrives. The police system is Germanic in its organization, and the social evil is French in its cast. Thus, an efficient police system grades and manages it, and students, aspiring candidates to office, young men at wage or salaried occupation, and, indeed, whosoever will, married or not, makes his own choice as to patronizing it, much as men once did in regard to the open, licensed saloon in America.

In business the small shop prevails and in manufacturing the guilds are predominant. The study made of the Chinese guilds in this recent work is alone worth the price of the book; it ought especially to challenge the attention of those interested in socialism of any variety. The outstanding civic fact in Pekin is that of the police organization. The police do everything from keeping order to censoring recreation, over-seeing health, managing the prisons and civic philanthropies, gathering statistics, directing traffic, supervising street cleaning and sanitation, and putting out fires. The police officers gave the authors of the book as much cooperation as could be expected for such a survey, and their records proved invaluable to the surveyors.

Marks of Progress

To list the activities of the Chinese Germanized police system, and to compare its work with that done in a German city are, of course, two different things. But a description of its activities is a cause of wonderment to one who is accustomed to think of all things Chinese as medieval, and perhaps Chinese sanitation will evolve from its odors much more rapidly than did Cologne from its "seventy odd sme" of Coleridge's lines to our time when the name signifies all that is sweet to the nostrils. There are nearly 17,000 children in grade and higher schools, twice as large a percentage as in any other Chinese city, and some 48,000 young men and 7,000 young women in vocational educational institutions. All this is the result of missionary work, and the process of emerging from private and philanthropic management to civic presents an interesting example of evolution.

The study made by the authors of the church members of Pekin, one by one, forms one of the most interesting sections of the book, covering as it does their homes, their lives, education, vocation, etc., but space will not allow more than such mention as will invite interested persons to get the "Survey" and read it for themselves. The story of the new type of prison as over against the old is one of the most encouraging presented; some American states could copy it with profit. A great shaft of light shines across this capital city of the most populous and ancient of peoples, denoting its emergence from antiquity into the modern world. Back of it, but never in its "spot-light," stands the missionary.

This survey indicates what should be done in every city and community in civilization. A survey is, in social life, like the study of anatomy in relation to health—it reveals us to ourselves and enables us to realize more clearly that which we can and ought to become. The missionary cause and, indeed, the cause of civilization itself, is indebted to those workers who made this survey of Pekin.

ALVA W. TAYLOR.

British Table Talk

London, December 27, 1921.

THE YEAR is on its death-bed. It seems like a penitent sinner, somewhat sorry for the past. And the year 1921, it must be admitted, has not borne a very high character. There is good enough reason for penitence, but why blame the year? It is we who ought to look back with sorrow. There is nothing good but the good will; there is nothing evil but the evil will and this is found not in things but in persons. There are signs, however, that we are disentangling ourselves from the evil of 1921. Never has there been in recent years more hope at Christmastide. It is not only voices within the church which "speak comfortably to Jerusalem." Without the sanctuary others are conscious of a change. Here is one saying out of many from what is called, for convenience, "the secular press": "We are convinced that the worst of the peace is over. We say the worst of the peace. The paradox has been in the fact, not in the words. Never for centuries, if at all, have moral chaos and anarchy, with the blindness of egotism and violence, been more widely spread on the earth. Discord, difficulty, distress, ranging from unemployment in Britain to famine in Russia, still make the actual world a sombre place. But they inspire the soul of charity and the vigor of relief. We are nearer the breaking of the clouds."

* * *

Revival in Scotland

For some months now a steady and powerful work has been wrought in the churches of Scotland under the leadership chiefly of the students in the colleges and the missionary committees of the churches. Into this work there has been put not only a passion for winning the souls of men but also much forethought and wise planning for the training of those who should be won in Christian vision and service. This movement has remained but little noticed outside of the church and even within the church many have not heard of it. But now among the fisher-folk of north Scotland there appears to have broken out the flame of revival and since its emotional accompaniments come within the definition of "news," the press is busy reporting them. Some are saying that it is a revival like to the Welsh revival of a few years ago; but they are surprised that it should be repeated in Scotland. How little such critics can know of the fisher-folk in Scotland. They have always been liable to such seasons of passionate revival. If indeed the papers are right and this is like the Welsh revival, it is to be hoped something will be done in time to make ready for the future when the first excitement is over. In the midst of the Welsh revival, Silvester Horne strongly counseled the Welsh to prepare, but they did not. And is there any Welshman who will claim that the revival was a solid gain in the religious life of his country? It might have been.

Once more the chance may come to seize an occasion and make it a permanent landmark in the kingdom of God. But not without hard thinking and courage and forethought! That is why for Scotland our hopes turn more to the campaigns of students and missionary enthusiasts, who have along with the passion for souls, an understanding of the kingdom of God and a vision of the service to which the saved of this age are called.

* * *

Did St. Paul Write the Pastoral Epistles?

The question has often been discussed in such a way that the reader is compelled to say, What does it matter? But Dr. Percy N. Harrison, who has just published "The Problem of the Pastoral Epistles" (Oxford University Press), shows that it does matter. There has been among many scholars a belief that the epistles as they stand are not in the words of the apostle himself, but that certain passages are Pauline and that the writer having these before him expanded them with his mind upon the needs of a later age in the history of the church. The problem is among the unsettled

problems of the New Testament. Dr. Harrison some years ago set himself to do the spade-work necessary if this problem was to be re-opened from the beginning. He is a Congregational minister and most of his work has been done in the leisure hours of a minister's life. But for patient toil and for skilful arrangement and, if a friend may add, for disinterested love of truth, this work will take high rank. It is in a department of scholarship in which this country has been deplorably weak—New Testament introduction. (Dr. Moffatt is, of course, a great exception that proves the rule.) The conclusion to which Dr. Harrison is led is that there are Pauline elements but that the writer is a Paulinist of the early part of the second century. But while this is a belief largely held, it has been left to Dr. Harrison to trace out in detail what are the Pauline elements and to place them in the life of the apostle. He claims that through his investigation the apostle will be better understood and the authenticity of his other epistles will be set on a firmer basis. But the question which will interest others is how far, if this thesis is true—and Dr. Harrison would be the last to desire that it should be received blindly—the ecclesiastical arguments based on the pastoral epistles will have to be modified. Without doubt there is in them a picture of a church life, more systematized, more ordered according to a general scheme, nearer to the church as we know it when it appears after the sub-apostolic age. Now if this church arose in the time of the apostle, then an authority may be claimed for the divine sanction of the church development which is discerned there. It belongs, if that is the case, to the apostolic age itself. But what if it must be set down to a later date? Interesting questions from which more will follow!

Is Our Age Like the Apostolic?

May I pass on without comment the following comparison which is almost certainly the work of the Rev. C. F. Raven, a scholar of mark: "Even in their details the two epochs are singularly alike. Lucretius, like Wordsworth, had introduced a new age in poetry; Catullus and Shelley, Tennyson and Vergil, Ovid and Swinburne, Horace and (dare we suggest it?) Browning had carried on the succession. The state religion had grown effete, and the finer spirits were satisfied either with outward conformity and inward eclecticism or with a passionate search for some new thing among the fads and fancies of the east. For the poor (and social evil was as real as now) there was the cynic at the street corner, the type of the salvationist and the communist; for the soldiery there was Mithras as today there is a thinly Christianized Jehovah; for the emotional there was ritualism and the cultus—Cybele's festivals combining something of the fervor of revivalism with something of the pomp of a high mass; for the introspective and the sickly there were the dream-dæmons and the vigils in the shrine of Æsculapius, to which we would commend M. Coue and the psycho-analysts; for the sensuous and imaginative there was Isis or the mysteries, part seance, part miracle play; for the superior and the academic there were the stoics and the dregs of Platonism, the Ethical Church and Modernism and Christian Science; and for the practical person—Long live the British Empire, a pinch of incense to the genius of Caesar!"

London Missionary Society and Its Policy

The account of the last board meeting of The London Missionary Society has received much attention in the press. As in other societies, so in this, there has been for some months a strong difference of judgment upon certain matters of policy. In two high schools in Bangalore, the practice has been introduced of opening school with prayers in which without being committed to a Christian confession all the students, Hindus and Mohammedans, as well as the small minority of Christians, can take part. After the opening prayer, thorough and admittedly Christian teaching is given. The directors of the school have drawn in this way a dis-

inction between prayer and teaching. It is a difficult matter on which to decide. After a debate of singular elevation of tone the board agreed to institute a much-needed enquiry into the whole question of religious instruction and worship in Indian mission schools and hostels, and meanwhile to hold in abeyance its attitude to the two Bangalore schools and their policy; it neither condemned nor sanctioned the practice. The speech of Dr. Jowett, admirably expressed, seemed to sum up the growing feeling of the board; but before that Dr. Care of Chestnut College, himself a former missionary in South India, had deeply moved the board by the record of his experience. He did, moreover, a necessary thing, when he called the board to remember the difference between prayer and preaching. Prayer cannot be made propaganda. The meeting of the board will do much to restore the confidence of some of the society's friends. They had begun to wonder—for rumor is as busy within the church as without—whether the society had lost its early passion for the gospel of Christ. Nothing could be further from the facts. We desire nothing more than to go on with the work to which we are pledged. To reassure our friends a resolution was passed affirming the society's faith that in no other name than the name of Christ is there salvation.

And So Forth

Dr. Horton has been discussing the revolution which has taken place in Christian thought. All claims to personal regeneration are discounted today if they mean that people wash their hands of the world's problems, draw aside their garments from the world's defilement, and go into some comfortable corner of religious meditation and worship, leaving the poor stricken world to struggle for its own liberties. . . . Missionary societies have held in London some very successful united cinema demonstrations; more than 15,000 people have been present and there seem to be great possibilities in this new method. . . . Mr. Studdert Kennedy has been speaking more pungent words "There is only one glory—the glory of service and sacrifice. The men who were glorious in the war were those here and there who suffered, yet remained hopeful, bright and cheery. We have really changed our God. We have ceased bowing down before a crowned Person sitting on a great throne surrounded by peaceful singing angels. There is no such Person. He is dead—killed long ago. The God we worship is the God still suffering over the sorrows of humanity, the God with tears in his heart for the sorrows of this world—the God who is like Jesus Christ."

EDWARD SHILLITO.

Contributors to This Issue

JANE ADDAMS, founder and head of Hull House, Chicago. A new book by Miss Addams is shortly to appear from the Macmillan press, dealing with the problems and experiences of a peace maker during and after the war. The present article is a chapter in the forthcoming book.

EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit; author of "The Wisdom of God's Fools", "The Tender Pilgrims," etc.

PAUL HUTCHINSON, a missionary to Japan now at home on furlough.

LAURA H. WILD, professor of biblical history and literature, Mount Holyoke College.

CORRESPONDENCE

John's Gospel and Messianism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue for January 5th under the heading "Dean Inge's Imagination," Mr. G. Williamson finds fault with the statement that the fourth gospel practically abandons messianism. Does he know that even conservative scholars admit that chapter twenty-one is an epilogue that may be from a different hand than the preceding twenty chapters? Goodspeed in his "Story of the New Testament" declares that the author of the fourth gospel shows that the return of Jesus has already taken place in the coming of his spirit into the hearts of his believers, and that he transforms the Jewish apocalyptic expectation into a spiritual experience. Mr. Williamson would find it difficult to quote any chapter except the doubtful one in support of his view. When a trinity or more of scholars of the rank of Goodspeed, Peake and Inge agree, an ordinary truth lover will do well not to be too certain of a contrary view.

If the genuineness of John 21 be admitted a fair statement would be: the second advent is no longer in the foreground with John, it has receded to the distant horizon.

THOMAS DYKE,

St. Andrew's Rectory, Edwardsville, Ill.

Political Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial "Political Prisoners and the Christian Conscience," in the last number of The Christian Century. I happen to have seen the I. W. W. in flesh, and also lived and slept and ate and worked with them in the forests of Washington. Hence they are considerably more real to me than the "foreign devils."

I feel impelled to add a few words of corroboration of your statements in the editorial. I worked among the lumberjacks of that region just as one of them, without their having any suspicion that I was a minister of the gospel—at least they did not until I had had an opportunity to get their opinions and viewpoint without the prejudice and bias they would have had, had they known my position. Heretics? Pacifists? Yes, they were all that and more. Yet I found myself wishing that some Christian ministers had maintained as clear a vision of human brotherhood as they did during the war.

I must not allow myself to get started, else this letter would be several pages long before I could regain control of my wrath at the methods used by the government in opposing the I. W. W., and the indiscriminate way some ministers have damned them. I thank you for your editorial, giving them a chance to have their side considered.

Trinity Methodist Church,
Charlestown, Mass.

E. M. Stowe.

A Barrage of Prayer!

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the truest Christian duties is to face facts frankly. The Armenian situation involves facts that are not pleasant to face, but must be taken as we find them today. These are, briefly:

1. Thousands of Armenians and other Christian people in Turkey are still in grave danger of massacre.
2. The situation in Cilicia particularly is critical in the extreme, because of the probable withdrawal of the French troops.
3. The western nations plead economic bankruptcy as their main excuse for non-intervention, oblivious to the moral bankruptcy which their course is bringing about, and which is worse.
4. Whatever the reasons real or fancied, in whatever ways principle is yielding to expediency, *nothing is being done* to check the Turks and save their victims, and in the judgment of Amer-

ica's leading politicians, *nothing will be done* nationally or internationally.

4. And yet, the atrocities that are still reported week after week cannot be ignored. As world citizens and world Christians, many Americans are chagrined at the impotence of governments in such a case. But there is a higher power not yet exhausted, hardly tried, the power of intercessory prayer. We read that "the prayers of the righteous avail much," and even our imperfect prayers must have weight with God, whose influence upon the lives of men is beyond all measuring.

Must we not, then, give ourselves earnestly and unitedly to prayer that the might of God may stay the hand of Turkish lust and cruelty; and that the love of God may touch the heart of Turkish hatred, and that the peace of God may come at last to those who have been faithful to Him through trials of fire and sword?

Theological theories to the winds! If there be power with God, let us pray for its release in a situation where all else has failed!

"For what are we better than sheep and goats . . .

If, knowing God, we lift not hands of prayer

Both for ourselves and those who call us friend? . . ."

Brethren, that God may turn our failure into success, that God may save where we have lost, that God may transform foes into friends in the love of Jesus Christ. *Let us pray!*

ROBBINS WOLCOTT BARSTOW,

Concord, N. H.

The Historical and the Ideal Christ

EDITOR THE CHRISTIAN CENTURY:

SIR: In the pilgrimage of Rev. R. J. Campbell from the prophet to that of the safe and sane scribe, or at least the custodian of traditions, he arrives at the place where, in his article on "Christ and Criticism," he says:

"And so criticism has been forced upon this alternative: either Jesus was a being more than human as we understand humanity, or he is only an ideal; he never was a historical figure at all."

But is the alternative a necessity for 20th century Christians? Is there not a *tertium quid*,—a historical human personality filled with the spirit of the living God, whose life was so sublime that the legends and myths and wonder stories must grow! How else could humanity show its love and veneration than to grasp the stories, and believe with all its heart in a deity superhumanly manifested in Jesus of Nazareth? It would have been miraculous if the miracle stories had not soon grown up about this wonderful Saviour of men.

Mr. Campbell says in "The New Theology," which now he probably desires to forget:

"The beautiful legends surrounding the infancy of Gautama, for example, are startlingly similar to those contained in the first and third gospels. Like Jesus, the Buddhist Messiah is stated to have been of royal descent and was born of a virgin mother. At his birth a supernatural radiance illuminated the whole district, and a troop of heavenly beings sang the praises of the holy child. Later on a wise man, guided by special portents, recognized him as the long-expected and divinely appointed light-bringer and life-giver of mankind. When but a youth he was lost for a time and was found by his father in the midst of a circle of holy men, sunk in rapt contemplation of the great mystery of existence."

Modern scholars tell us that Buddhism is now divided in different beliefs, similar to Christianity. But shall we say that Gautama was either a being more than human, or only an ideal? I think we are not driven to the alternative. He was a wonderful light to his people who sat in darkness, but the beautiful legends of his origin *had* to come after his life, so sweet and gracious. How else could Asiatic humanity express itself?

Ghandi now in the days of science, is believed by some to have supernatural power, we are told. He can stop bullets, make cot-

ton grow, and even causes limbs or arms to develop.

Shall we say this is impossible of this great Indian patriot, who is better known to his countrymen than Jesus was known to his?

We can affirm that this belief in superhuman qualities naturally follows the greatness of the life of Ghandi. But to say that Ghandi must be either an ideal, or a being more than human, is not according to real criticism, unless we believe in the authenticity, the scientific authenticity of the writers about Ghandi. The same rule applies to the other great Asiatics, Gautama and Jesus, Buddha and Christ.

I remember some years ago in a friendly argument I had with a prominent Buddhist concerning the religions. Our final stand was upon which produced the best life, Buddhism or Christianity.

In the light of modern history, kindled by the conflagration of the World War, we Christians should be rather humble, if such a thing is possible, and retrace our steps, for with the two great Protestant powers, Germany and England, exhibiting their savagery to the heathens, there may have been something lacking in the conception held by good Christian people of him who went about doing good. The world today needs the truth; let Mr. Campbell or any other teacher give his best. But let him speak with authority of life, not the unique authority of origins and traditions.

Conneaut, O.

CARLYLE SUMMERBELL.

The Rheims Cathedral

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of December 22, 1921, there is an article by the Rev. Alva W. Taylor entitled "Propaganda Poison," some statements in which seem to be without adequate basis in fact. I am a subscriber to your excellent magazine, and frequently find inspiration and food for thought in its pages especially in the articles of Mr. Taylor. But it seems to me that in his pardonable zeal for the cause of peace and good-will, he is bending over backwards and calling black white. There is no doubt that during the war people in all lands have been the victims of false propaganda, and we shall all do well to rid ourselves of unjustified prejudice. But let us not in the overflowing kindness of our hearts, in the all-inclusiveness of our aspirations for a righteous world order, white-wash the Germans where a real, black, yawning, sepulchre exists. Concerning Mr. Taylor's statements in regard to the Belgian atrocities, I am unable to say one way or another, but with regard to the Rheims cathedral, I know from photographs and what trustworthy eye-witnesses have told me, that his statements are not true. Let me quote from his article:

"The Rheims' cathedral furnishes one of the most striking examples of the methods of war-propaganda . . . The striking thing is that in the midst of this wreckage (of the homes of this city) the two great towers of the grand old cathedral, the most conspicuous objects in the city, are about the only things not ruined . . . the grand old towers, visible for miles from the city, were never struck by a single high explosive, and only one, we are told, ever struck the cathedral itself. It, fortunately, did not explode. . . Much damage was done the cathedral and many a gorgon head is missing from the towers, but this all seems to have happened in the course of the general bombardment. . . It seems to the writer a much more heinous thing to destroy the homes of 130,000 people than to ruin the towers of any church, but it seemed to strike the public's sense of sacrilege, so it was played up to the utmost; the ruin of homes and the loss of lives came to pall upon us and no longer thrilled us with horror."

It seems to one who lived, as a young boy, in the shadow of those cathedral towers, and to whom every stone was a dear and mystic prayer, instinct with pure religion and undepleted, that modern religious reformers often lose all sense of continuity with the past, all sense of the symbolic value of tradition, in their zeal for "building all things new." Certainly no one with any real artistic feeling could help feeling intensely what a loss the present and future generations have suffered in the very real ruin of this

glorious church. I am sure that Mr. Taylor would agree with a Socialist acquaintance of mine that the Cathedral of St. John the Divine, in New York City, is a "wicked waste" that makes him "hopping mad." But then, to some of us it is food for the soul, giving us a sense of God that no sermons of Mr. Taylor's could ever give. Allow me to quote from Miss Elizabeth Boyle O'Reilly's recent "How France Built Her Cathedrals," so very favorably reviewed in "The Churchman" and elsewhere, what actually happened at Rheims:

"In the first days of September, 1914, after the battle of the Marne, the Germans evacuated Rheims, which they had occupied for little over a week. Before they gutted the city, some cans of inflammable liquids, with bundles of straw, were set on the roof of the cathedral, and there they were found and made note of officially by Frenchmen who ascended the towers to hang out the Red Cross flag. The destruction of Rheims cathedral was planned deliberately and in cold blood it was carried out. No military excuse for the crime is possible, since General Joffre made a formal statement that at no time were the church towers used as posts of observation.

"From the heights a few miles away the enemy opened fire on the city. It is said that Baron von Plattenburg ordered the bombardment. General von Haeringen is also cited as an executioner of Rheims cathedral. On September 17th and 18th the church was riddled with projectiles. Between dawn and sunset, on September 19th, over five hundred of them struck the mammoth church. About four o'clock on the fateful day, Saturday, September 19, 1914, the timber roof caught fire from an inflammable bomb. In less than an hour flames were devouring the wooden scaffolding which, by ill luck, because of repairs in progress, framed part of the edifice. Fire lapped and calcined the outer walls, obliterating the kings and angels and the saints, wiping out all the loving handiwork of the old stone-cutters. Once again molten lead ran in the streets of Rheims. Fire lapped the sculptured screen inside the western doors, and the lovely lavish chiseling has become a blurred amorphous mass. Projectiles tore through the apertures of the vault's keystones and ignited the straw spread on the pavement for the wounded German soldiers who had been left behind when the invaders evacuated the city. (The French, at the risk of their lives, saved these wounded enemies). . .

"Poor martyred Rheims! Its once illuminated western front is tattered and corroded past restoring, and is falling flake by flake. With a touch of the finger the stone crumbles into dust. The towers are mutilated. . . No more will the triple winged seraphim chant hosannas in the great western rose. . . The sixteenth century windows in the clear-story are pulverized. . .

"Every check to the invader's troops in the trenches was immediately revenged on the defenseless church. 'Rheims Cathedral Bombed' became a typically recurrent line in the war's official bulletin. . . On July 5th eight shells crashed into the western entrances; and so on runs the sinister record."

I wish my pen might run on to give the whole terrible picture. All lovers of Gothic art should read it in Miss O'Reilly's admirably documented and humanly religious interpretations. The above description is but a bloody episode in a glorious story.

I feel that social Christians like Mr. Taylor have no appreciation for Catholicism and what it means to true believers—or unbelievers raised in the Catholic tradition. It is indeed a "heinous thing" to destroy so many homes in a city of kindly people. No one can palliate that wrong! The other artistic wounds of this historic city likewise are too many to be counted, irreparable. But the cathedral, the shrine of the Soul, every stone of which was pregnant with meaning, sacred with the association of centuries! Truly, "the public's sense of sacrilege" was well founded. It was spontaneous and universal. It did not require to be "played up to the utmost," and Mr. Taylor should remember that this destruction began in 1914 before "the loss of lives came to pall upon us and no longer thrilled us with horror." The blood of every individual shed in this war is indeed a wrong against heaven. To work for peace by rational methods is the only genuine atonement for the crime. But let us not call wrong—right or black—white! Let us not let our sense of social righteousness blind our sense

of the value of religious tradition and art. Homes can be rebuilt, hearth-fires can be rebuilt, if any of the dispossessed families survive. A cathedral which has become the symbol of the soul of a people, which has acquired a vivid personality all its own, once destroyed, is irreplaceable. Let us mourn its loss with bowed heads, as for a dear and loved friend, not (almost) condone a murder.

WARNER F. PATTERSON,

University of Michigan, Ann Arbor, Mich.

THE SUNDAY SCHOOL

"Hast Thou Found me, O Mine Enemy?"*

PERHAPS when we have become sufficiently saturated with the triangled scenarios (two men and one woman or two women and one man) of the present day, some bright person will dramatize the stories of the Bible and in that day the cinema will come into its own. For sheer dramatic power these tales of the Bible have no equal. In the story today you have a beautiful and unscrupulous queen, a wicked but weak king and a rough, untamed prophet. You have the king coveting a vineyard, fretting because Naboth will not sell it to him, the plotting of a resourceful queen who stops at nothing, the death of poor Naboth on a trumped-up charge, the king, happy as a child with a new toy now, walking along the clustered rows of the newly acquired vineyard, the sudden meeting with the stern prophet, the curse upon the royal house and the prediction of a dire end.

Charged as this is with dramatic elements, we are particularly interested in the moral implications which travel with the narrative. The king could not be happy in his palace because that particular vineyard was not his own. Naboth had his rights but Ahab respected them not. This vineyard had been handed down from father to son. It had been most carefully tended. Every vine was known and loved and the clusters hung heavy upon the trellis. "Thou shalt not covet" was written into the Hebrew experience. To want something that belongs to another so badly that you will do wrong to obtain that thing is covetousness. This was the sin of Ahab, shared by his wicked wife. While Ahab was weak and petulant, refusing to eat, casting out the musicians, his brow dark with hate and misery, Jezebel is the one who acts. "Infirm of purpose, give me the daggers," we almost seem to hear her say. Pitiably queens both—Jezebel and Lady Macbeth. To hire perjurers and assassins was the work of an hour, and soon simple, honest, trusting old Naboth was being stoned to his death. Then came the queen with smiles to her husband. "Come," she said, "Naboth is dead; rise up and take possession of the beautiful vineyard." Modern psychologists are telling us that the average man has a mentality of about fourteen. Ahab was such a boy. He is happy, he walks out into the sunshine and makes straight for the coveted vineyard. How charming it is upon the hillside; how warmly the sun rests upon it; how green the foliage and how purple the grapes; what wine it will make; how complete the view now from the palace window—all—all his very own. Thus he walks and thus he communes with himself. But now, all of a sudden, a dark, rough, hateful man darkens the row ahead. Now he fronts him. God in heaven—it is Elijah of all men—the prophet—the man who insists upon morality—the man who speaks for God—and now he faces him silently—sternly—relentlessly. "Hast thou found me, O mine enemy?" cried Ahab, and O what a world of passion, fear, cringing, defeat, punishment lurks in those words! Then the prophet's answer, see it written in golden letters upon the screen: "I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah." It is like the voice of relentless fate. It is the crack of doom. It is the omen

of death. Ahab does not need to be told that his days are numbered and that the dogs will lick his blood by the city wall, by the palace window—that same window from which he had gazed longingly at the forbidden vineyard.

"Be sure your sin will find you out"—how this narrative strikes terror to our very marrow! It is the story of all human life. Was there ever a hidden sin which was not shrieked from the housetops? Was there ever a flaw but the X-Ray brought it out into the sight of men? "There is nothing hidden but shall be revealed." Murder will out. Lady Macbeth will walk rubbing her little hands, moaning and wailing, while others look on. Jezebel will perish miserably—hated, loathed; dogs will lick her blood by the wall. Sin is a fearful thing, it blasts careers, it contaminates the blood, it ruins children, it devastates society, it destroys every beautiful thing. Is the prophet the enemy? Why call God's servant the enemy? Had Ahab followed the teachings of the great prophet he might have gone down in history as a noble king, had Jezebel consecrated her mighty talents to good she could have led her people into beautiful paths and deserved their love and good-will. And yet we will not learn—all history is against our sinning and yet we sin. Experience is a dear teacher but fools will learn no other way. We all pay the tuition—and the penalties. Some day as sure as God the stern voice will say, "I have found thee."

JOHN R. EWERS

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BY PROF. C. R. DODD

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*Lesson for January 29, Elijah in Naboth's Vineyard. 1 Kings 21:7-10, 16-20.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Union Seminary Men Preach Internationalism

The students of Union Theological Seminary are so much in earnest in the cause of Christian internationalism that they recently conceived the idea of sending out teams of speakers to the churches to interpret this idea. They petitioned the faculty for special instruction for such teamwork, and their petition met with prompt response, some of the finest experts in New York giving their time to such instruction. At the present time seventy-five churches have been reached. These students believe that the years of student life should be years of testimony as well.

Sacramental Wine and Sacriligious Wine

The evangelical churches have long since adopted the use of unfermented wine in the communion service. The prohibition law provides, however, for the use of fermented wine in those religious societies which still cling to that custom. As only the priest takes the wine in Catholic churches, the amount needed there would be very small. The Jews have a committee at work at the present time to prevent the use of sacramental wine serving as a cloak for bootlegging operations among their people. Recently the wets worked up a big newspaper scare, representing that the Anti-saloon League was going to fight for the abolition of sacramental wine of the fermented sort. This has been officially denied by the Anti-saloon League, which at the time of its organization had among its officers some noteworthy Catholic ecclesiastics.

Lay School of Religious Education

Auburn Theological Seminary, a Presbyterian foundation with more than a hundred years of history, has the past year inaugurated a new feature in its day school of religious education. The faculty and trustees feel that it is not enough to train ministers; it is believed necessary also to have trained lay workers. A very commodious building has been secured on the campus, and students are allowed to board in the seminary clubhouse. Expenses are low, and married students are glad to have their wives given an opportunity for study. Prof. Edward P. St. John, formerly of Hartford Seminary, and well known as one of the early authorities on stories and story-telling, is the new dean. He is planning a very comprehensive program of instruction. The summer course this year will extend from July 21 to August 13. Rev. Kenneth B. Bowen was recently secured to teach the principles of religious education at this session.

Sunday School Convention in Argentina

The methods of the American Sunday school are now sufficiently standardized in Argentina to make practicable the holding of a national Sunday school con-

vention there. Some of the delegates to this recent convention traveled eight hundred miles to reach the meeting. There are now 110 Sunday schools in Buenos Aires, and four of these participated in a model program on the Sunday morning of the convention. At this session 1,400 persons were in attendance. These delegates to the convention for the most part slept in tents which were loaned by the Y. M. C. A. in order to lessen the cost of the trip to those attending.

Patriarch Is Welcomed to Philadelphia

Patriarch Melitios of the Orthodox communion of the east visited Philadelphia recently. While there Bishop Rhinelander held service at the Church of the Holy Trinity, which was attended by many ecclesiastics of the Orthodox and Episcopal communions. The Patriarch in his address deplored the divisions of christendom and declared that in the Anglican church his people found a sister church.

Christian Endeavor Gains in Southland

E. P. Gates, secretary of the Christian Endeavor Union, reports that in the state of Louisiana there has been a twenty-two per cent increase in the number of Christian Endeavor societies during the past year. Helpful activities are reported from various cities in the country. In Worcester, Mass., the young people provide religious services at the public institutions of the city and this service is

much appreciated by the inmates. During the past year fifty-one new societies were organized in Oklahoma. In the program of the junior societies rapid changes are being made to conform the program to the findings of religious education experts.

Virginia Church Dedicates New Hymn Books

The dedication of church buildings is a fixed custom, but the dedication of hymn books sounds like an innovation. First Christian church of Lynchburg, Va., recently installed Hymns of the United Church. The pastor, Rev. C. B. Reynolds, wrote a dedicatory service for the book, and on the day when the hymnal was first used this service was participated in by the pastor and people. Following this there was a service of praise and song conducted from the new hymn book.

American Mission to the Lepers

The abolition of leprosy from the entire world is the ambitious project of the American Mission to Lepers, an interdenominational project. This society reports that there are two million lepers in the world. The disease is by no means confined to the orient, more than one thousand of these sufferers being found in our own country. Three cases were discovered recently in New Jersey. The society carries creature comforts to the sufferers in various parts of the world, cooperating with denominational missionaries. The gospel is preached to

Are Theological Seminaries Disintegrating?

ARE the theological seminaries of America disintegrating? Is the number of theological candidates really less, and are they of poorer quality? Over these questions a merry war has been waged for many months. Conrad Henry Moehlman has recently published in the Record the most exhaustive survey of the field yet given to the public. He shows that in 1916 there were 12,051 students in institutions reporting to the government, and that in 1918 this number had decreased to 9,334, representing a loss of 2,697 students. In the same period the attendance at the law schools of the country decreased 56 per cent; medical students, 6 per cent; dental students, 22 per cent; pharmacy students, 33 per cent. The college graduates of the country in that period declined 13 per cent. It is evident that all educational processes lagged, particularly the training of professional men in graduate courses. Mr. Moehlman has made a series of graphs to indicate the total number of theological students in the country each year since 1870 up to 1915. In that period the Protestant students have increased from 2,499 to a high mark of 9,125. From

1890 to 1900 the number was almost stationary, and from 1900 to 1905 there was a loss. The ten years from 1905 to 1915 represents the period of largest growth in the theological student body of any in the entire history. Then the war brought a reaction. It is interesting to note that Roman Catholic theological institutions fell off from 1900 to 1905 just as Protestant institutions did. The statistics indicate that the falling off in Protestant enrollment is largely among the short course men, a fact that would hardly have been guessed by the various observers. Since many of the theological schools take only graduates and the process of making college graduates has been slowed up, it will take theological schools longer to get back to normalcy than it has the liberal arts colleges. Meanwhile Mr. Moehlman asserts that it is not the business of theological seminaries to turn out enough men to man every little struggling church. A lot of competing churches ought to go out of business and then there would be enough men of good ability and training to minister to the country.

lepers, and the untainted children of the lepers are isolated and educated. Treatment is given to the lepers, and it is now confidently asserted that in its earlier stages the disease is curable. Chamulgra oil is regarded as the specific. Dr. Howard Agnew Johnston recently became chairman of the Chicago committee.

"Reds" and Presbyterians Compete in Lumber Country

Jack McCall, who is employed by the Presbyterian Board of Home Missions in the lumber country as a missionary among lumber-jacks, was himself a lumber-jack at one time. He is now visiting eastern churches and interpreting his task to that section of the country. The Presbyterian denomination is the only one that works in the lumber country. Their missionaries now total twenty-one in number. They are opposed by fifty "red" propagandists in the pay of the I. W. W., who preach secularism and revolution. A total population of 150,000 is to be found in the lumber country of the northwest, and for the country over the industry employs a half million men. The I. W. W. expends \$53,000 for propaganda in Spokane alone, which fact indicates their evaluation of this particular group of men as a field for revolutionary propaganda.

New York Protestants Resent Discriminations

New York Protestants have reacted against the policy of their city government in making religious discriminations against guests in the city. The freedom of the city was conferred upon De Valera and other Irish Sinn Feiners, but it came near being denied the Prince of Wales. In view of these and other disturbing facts, Dr. Walter Laidlaw has drawn up some statistical figures on the relative strength of Catholicism and Protestantism in America. The Protestant population constitutes 72 per cent, as over against a Catholic population of 15.5 per cent. From 1906 to 1916, the period covered by government census figures, the Catholics had a growth of 10.6 per cent, while the various Protestant bodies grew from 17.4 to 28.2 per cent. Analyzing the sources of Catholic growth, Dr. Laidlaw points out that in the ten years the English speaking Catholic churches grew only 1.5 per cent, while the foreign speaking churches grew 22.1 per cent, indicating that the growth of Catholicism is due to immigration from Catholic countries.

A Fundamentalist Found Guilty of Heresy

When the spirit of heresy-hunting fills a denomination, the suspicion of unsoundness sometimes falls in unexpected places. The Baptist Fundamentalists in Des Moines adopted a creed which contains a definition of the church universal. It reads: "We believe in the church—a living spiritual body of which Christ is the head and of which all regenerate people are members." Dr. Frank Goodchild is understood to have been the author of this article, and he is now under attack by the Word and Way, a Baptist newspaper, which insists that the

new testament teaches no doctrine of a universal church, but only of independent ecclesiae which have their validity from sound doctrine and correct ordinances. Dr. Goodchild has made room in the church for homeless pedo-baptists, but the Word and Way will have none of this loose and lavender liberalism.

Disciples Divinity House Presents Annual Report

Dean W. E. Garrison of the Disciples Divinity House of Chicago has recently published his annual report in which the work for 1921 is summarized. He reports that during the year sixty-five students have taken the courses offered by the house in addition to their studies at the University of Chicago. In addition, the house affords a social center for 150 Disciple students at the university not pursuing theological studies. The loan library of the house has been in use the past year, and this service will be enlarged just as rapidly as funds will permit. The books are mailed out to ministers with no charge except for postage.

Southern Presbyterians Will Raise Money

Not at all daunted by economic conditions, the southern Presbyterians are planning to put on two big financial campaigns the coming year. An equipment fund of five million dollars will be raised by securing fifty thousand pledges of one hundred dollars each; \$2,700,000 of this money will be spent on foreign fields while the remainder will be used in home missions and Christian education. Following this will come a campaign for \$4,500,000 which will go to increase the work of the various boards. One-third of this total will be spent in foreign missions. The team workers are now in the weaker presbyteries building up the organization and getting ready for the big drives.

Missionary Does Not Favor Ghandi

Rev. Frederick C. Cowan, writing to a friend from India recently, gave his impression of Ghandi and the movement

of non-cooperation. He thinks that Ghandi's movement tends to let loose the evil forces of racial hatred and anarchy. Speaking of the British government, this American missionary says: "One cannot judge India until he has been here and seen it, and then alone can he appreciate the magnificent and wonderful work Great Britain has done against terrible odds. Think of the different elements here, the different castes, nationalities, religions, and then now she, steering clear of all the shoals, has done what she has. She has by great irrigation works reclaimed millions of acres and made the desert blossom as a rose. She has by means of a vast network of

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railways and splendid macademized roads made all parts of the country accessible, and travel cheap. She has by her colleges, universities and schools educated millions who are occupying positions of trust and making a good living, and she has, finally, by a just and righteous government, that respects every man's religion and faith, kept order and maintained peace. Those who picture her as simply exploiting India for their own benefit do her great wrong. Of course, she has to levy taxes and make enough to run such a great system."

Making New Religions All the Time

Those who have scanned recent census reports of religious bodies report that the past two years has been the period of greatest unrest in the religious world known in a century. Many religious bodies have been born in the large cities, usually made up of women with women leaders. Though abusive of orthodox religion, most of them retain certain Christian elements, but offer some new revelation along with the old. The cities where religions are made are Boston, New York, Chicago and Los Angeles.

Chaplain Is an Aggressive Christian Worker

The new type of chaplain is an aggressive Christian worker, rather than a mere stool-warmer. One hears of many excellent things done by these men both in and out of army service. Chaplain Frank C. Rideout of Fort Leavenworth is known for his evangelistic interest. He recently conducted a series of evangelistic meetings in Argentine Baptist church of Kansas City with a constantly increasing interest. The chaplain refused any compensation for the work in the Kansas City church, and every day returned for his usual round of duties at the fort.

Religious Life at the State University

The attack being made upon colleges and universities this winter by reactionary theologians is very bitter. In Wisconsin the fight has been most determined, and a college president is said to be going up and down the state attacking two science professors of the University of Wisconsin. President Birge of the university has denied emphatically that the atmosphere of the campus is hostile to religion. As a matter of fact few denominational universities have so well organized a religious program as that at the University of Wisconsin. The Campus Religious Council is made up of a pastor, a professor and five students from each of the following organizations: Baptist church, Congregational church, Episcopal church, Evangelical church, Jewish Students' Association, Lutheran church, Methodist church, Presbyterian church, Reformed church, Unitarian society, Y. M. C. A. and Y. W. C. A. Each year this religious group brings to the university some of the most eminent religious leaders of the nation. Men of all faith come to the campus to exalt spiritual idealism. In ad-

dition the Christian associations undertake to commend religion to the students through speakers, interviews and discussion clubs. Many of the denominations employ religious workers who do nothing but work among the students. A total of twenty-one workers devote all their time to the religious welfare of students, one-half of them being ordained clergymen. The aggregate expenditure on the religious work about the university is about \$50,000 annually. This work has been considered so important that one after another of the cooperating religious organizations has built up around the campus imposing community houses and churches. The total investment in lands, building and endowments for this purpose totals \$400,000. While religion cannot be taught in university classrooms, large numbers of the stu-

dents do take up the study of religious subjects. Thirty-one different courses in religious subjects are offered on the edge of the campus this year. Among these are the Life of Christ, the Bible and Our Civilization, Science and Religion, Social Christianity and Religious Pedagogy.

Preacher Advertises for Sermon Subjects

Advertising for a sermon subject is the latest novelty in homiletic practice. Rev. Byron Hester of Electra, Texas, has inserted an ad in the town paper in which a coupon can be returned to the minister. The people who have difficulties with religion are invited to send in their doubts, their difficult passages of scripture and their challenges. One line of the coupon states "I believe that

Christian Educators Meet in Chicago

THE Council of Church Boards of Education met in Chicago January 9 and 10. Following this meeting many denominational boards of education held their annual sessions to plan their denominational work. Prominent in the personnel of the interdenominational group is Dr. Robert L. Kelley, the executive secretary, a member of the Methodist denomination who in his sympathies combines the cultural and the religious. Dr. E. P. Hill, the treasurer, is a Presbyterian who formerly taught in McCormick Theological Seminary. The outstanding financial leader of the colleges is Dr. John W. Hancher, councillor in finance of the Methodist Episcopal Board of Education, who has just finished raising \$1,500,000 for Nebraska Wesleyan. It is said that he has raised more money for Christian education in the small colleges than any other Christian leader of this day.

The meeting of these educators divides sharply into two groups on a great many questions. The religious workers in state universities form one group which naturally believes strongly in the possibility of the state university as a center where Christian workers may be trained. The advocates of the small college emphasize the alleged superior moral environment of the Christian college, and the greater amount of individual attention given by teachers to students in these institutions.

At the meeting last year, the outstanding statistical study of the year was the survey of Congregational colleges. This year an even more comprehensive study of Disciples institutions has been carried on by Dr. Kelley and his statistical tables and charts would easily fill a large book. Beginning with a brief study of denominational history, the survey takes account of the educational competency of the different schools. Dr. Kelley divides the Disciples schools into three groups educationally: those which have arrived, those which are about to arrive, and those that probably will never arrive. In his study the names of these schools were given, with a solemn warning to the schools of the third group.

When asked to summarize his impressions of the Disciples schools, Dr. Kelley declared that Disciples colleges are unique among Christian schools in the place given the Bible in the curriculum. In a few schools the study of the Bible exceeded that of any other subject; in the average school only English literature occupied more time. It was exceptional for Bible study to fall below second place in any of these schools. He explained this emphasis upon Bible study as due to the original impulse given to education among the Disciples by Alexander Campbell, who insisted on making the Bible the sole source of doctrine and discipline.

Dr. Kelley expressed disappointment with the fact that the higher the standard of a Disciples college educationally the lower the amount of Bible study, but expressed the conviction that the Bible study in the poorer schools "was little better than Sunday school work." He asserted that fewer courses taught in a thorough manner would have a deeper influence upon the students.

Dr. Kelley, in one of the discussions relative to the source from which student volunteers come, asserted that one-fifth of the student volunteers at the present time are coming from Methodist colleges. He had no statistics on the contribution of the state universities to the recruiting of this force. Disciples statistics show the state university as an increasingly important factor in furnishing personnel for Christian work beyond the seas.

A conference of church workers in universities was held immediately following the session of the Council of Churches Boards of Education. In this conference the workers discussed once more the question of the housing of university students, some opposing separate denominational housing and others favoring it.

Among the surveys now in progress for future report, is one dealing with theological seminaries. In this survey the statisticians will not only provide figures but also personal impressions from visits made to the classrooms.

preachers are afraid to preach on (blank). The minister hopes in this way to diagnose the problems and difficulties of the people who stay at home and fail to cooperate with the churches.

Philadelphia Federation Functions Successfully

Philadelphia is not a slow town in things religious, whatever reputation it may acquire otherwise. Strong churches which dominate the community are a recognized feature of the community life. These churches are coming into increased influence through their cooperation in a city federation. Rev. E. A. E. Palmquist came to Philadelphia from Boston as the federation leader some time ago and his work is being strongly commended by Philadelphia clergymen.

The committee on evangelism of the federation will conduct theater meetings in four centers during Holy Week this year with President Smith of Roanoke College, Dr. Daniel Poling, Mr. G. Sherwood Eddy and Dr. W. S. Abernathy as leaders. The comity committee has successfully adjusted some difficulties arising from overlapping recently. The

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committee on cooperation with the courts has a plan to receive delinquent girls that pass through the courts, and care for them in an institution. The committee on law and order has recently taken over the work of the Philadelphia Antivice Society.

Denominational Schools and the Young People

The old-time plea of supporting denominational schools for the sake of the young people of a given denomination is now largely passé for the young people insist on following fancy in the choice of a school. Only thirty-five per cent of the students of Northwestern University, the largest midwest institution of the Methodists are followers of John Wesley. The Baptists are outnumbered by several sects at the University of Chicago. The Presbyterians are outnumbered by several denominations at Illinois College. Meanwhile the religious leadership in these denominational universities is mostly confined to the denomination giving auspices to the institution. There is lacking the fine interdenominational cooperation in the care of students which one finds at the state universities, where one often finds a larger per cent of students going to church than at the denominational schools.

Disciples Mission Work Grows

The Disciples are the youngest of the great evangelical bodies of America, and they did not organize their foreign missionary work until 1872. In spite of this late start they now have 324 missionaries and 1,500 native workers in various parts of the world. Enrolled in the foreign Sunday schools are 25,812 pupils. Last year 3,025 converts were baptized into the faith.

World Friendship Bureau Has Unique Methods

The World Friendship Information Bureau and Clearing House of Chicago has some unique methods. World Friendship seals are being sold which can be attached to letters. A disarmament song has been written for the society and is now being sold in quantities as a leaf to be attached to hymn books and to be used in other ways. On New Year's eve the Westinghouse radio telephone distributed through the air messages relating to world peace. Some of the most eminent citizens of Chicago contributed to this service in behalf of peace and good-will. Rev. John Timothy Stone of Fourth Presbyterian church said: "A spirit of good-will and of confidence among the nations is needed just now if we are to restore government and business to normal, healthful life. Attention must be turned to life's productions and manufactures, to the industries of peace rather than the exigencies of war. Although many of us do not believe in peace at any price, we believe that righteousness and honor go hand in hand with mutual good will and confidence, and that this is just as true internationally as it is individually. We still hope that the conference in Washington may

be world-wide in its influence to reduce the provision of means and methods of warfare and to accelerate among the peoples of the earth a greater desire to follow constructive and wholesome administration of peace. To this end we trust that the new year may dawn with a universal determination to adjust conditions and regulate actions for the wellbeing of the world. May none of us be influenced by false definitions of patriotism which hold aloof from the interests and needs of our fellow-men the world around."

Dr. Scanlon Enlarges the Field of His Labors

Dr. Charles Scanlon, secretary of the Presbyterian Board of Temperance and Moral Welfare, has accepted the presidency of the National Temperance Society, one of the oldest organizations in the country for the promotion of temperance. Dr. Scanlon accepts this new responsibility in addition to his already heavy burden. The National Temperance Society publishes three journals, among them the National Advocate. The program for the National Temperance Society during coming years will include law enforcement and a missionary program in foreign lands.

Cleveland Pastor Relieves Downtown Church Will Not Pass

For two decades we have been hearing of the retreat of the downtown church. In most cities the churches have been moving to the suburbs, often leaving the boarding house populations with-

out a shepherd. Some churches have remained, however, and tenaciously hold to their ideal of a central location for worship. The Catholics have at least one downtown church in every city. Rev. F. H. Groom, pastor of Franklin Circle Disciples church of Cleveland, asserts in a recent issue of his parish paper, the Messenger, that his church will remain right where it is. He cites First Christian church of Kansas City and Central Christian church of Des Moines as examples of successful downtown churches.

Will Meet the Attacks of Modernism

Moody Institute continues in its self-appointed task of "meeting the attacks of modernism." The annual Founders week will be observed this year February 1-5 and the conference speakers have been chosen with reference to the following avowed purposes: "To meet the attacks of modernism on the fundamental doctrines of the Christian faith; to enlighten Christian believers concerning the extravagances and disorders of professed faith healers and the 'tongues' movement; to stimulate missionary zeal; to quicken the hope of believers concerning the return of Christ promised in the scriptures; to afford instruction in the practical problems of today in the evangelistic field, the sphere of rescue missions, the pastoral office, and the management of the Sunday school; the deepening and refreshing of spiritual life; and the annual meeting of the institute's alumni association."

Baptist Leader Disputes Liquor Reds

THE bolshevik element of this country is the former wet crowd and it persists in glorifying its defiance of the constitution and laws of the United States. A campaign of ridicule is being conducted through the press, with many cartoonists doing their bit, to make the American people sick of their bargain with national prohibition. However, facts are facts, and they are no more effectively presented by anyone than by Mrs. Helen Montgomery, president of the Northern Baptist Convention. She says:

"Reports from chiefs of police in fifty-one largest cities of the United States, including New York, Philadelphia, St. Louis and cities of that size and former degree of wetness, and with a total population of over 20,000,000, show a slump in arrests for all causes from 960,603 in 1917 to 851,108 in 1920. The total arrests for drunkenness in these cities in 1917 were 307,108. This was cut to 108,835 in 1920, or almost 65 per cent of a decrease.

"Police Commissioner Enright of New York City shows that crimes like burglary, assault, arson and murder declined from 15,000 in 1915 to 10,000 in 1920. Murders decreased fifty-one per cent and burglaries ten per cent in Chicago during 1920 as compared with 1919, and the number of disorderly cases from 38,000 to 32,000.

"The reports of the Massachusetts commission on prisons shows that the prison population of Massachusetts has declined from 108,185 in 1914 to 56,932 in 1921, and that the prison population of Boston has declined in the same period from 6,000 to 3,000, a decrease of 50 per cent.

"In Ohio four workhouses have been closed and there are 10,000 fewer inmates under prohibition than under license. In Pittsburgh, Warden Lewis reports that in 1918 there were 14,684 prisoners committed to the jail; in 1920 only 4,712. In Washington, D. C., there were 6,590 commitments to the workhouse in 1914; 2,511 in 1919 and 833 in 1920. Mayor Smith of Louisville, Ky., reports a decrease of 84 per cent in the prison population in the first year of prohibition.

"In Milwaukee, the beer capital of the United States, there was a decrease between 1915 and 1920 of 38 per cent in cases of abandonment, 60 per cent in drunk and disorderly, 38 per cent assault and battery, and 59 per cent disorderly conduct. Governor Brown of New Hampshire, reports in July, 1921, that there are but 43 jail inmates in the state. Richmond, Va., has increased 27 per cent in population during the years between 1917 and 1921, but her arrests for drunkenness and disorder have decreased 75 per cent."

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CIVILIZATION'S CRADLE.

It is curious to picture an inarticulate world, yet it was so till man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually, over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is of a world in civilization's cradle, still in the swaddling clothes of development.

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